# ROSICRUCIAN DIGEST

AUGUST, 1947 - 25c per copy

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*Mysticism • Art • Science*

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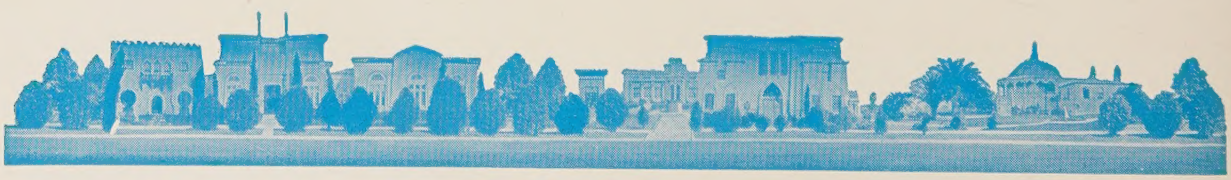

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## THE 1947 GRADUATION CLASS

Graduates of the Colleges of Humanities, Fine and Mystic Arts, and Mundane and Arcane Sciences of the Rose-Croix University at Rosicrucian Park, with members of the faculty. The students are from nearly every state of the Union, and from several foreign countries, including England, New Zealand, and Venezuela. Some of the foreign students flew from overseas to attend, attesting to the popularity of the courses. The group is assembled before the Science building of the University.

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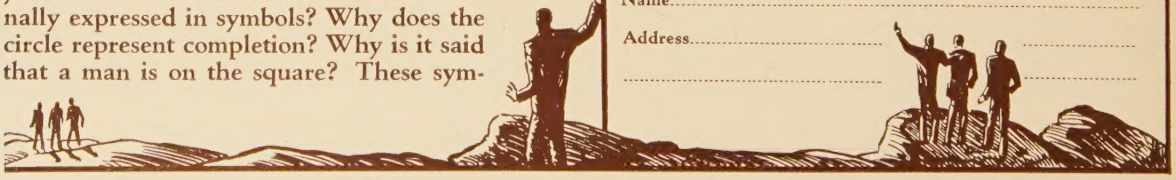

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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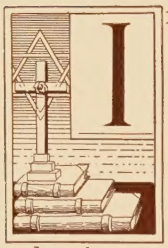
# THE THOUGHT OF THE MONTH

## IS FAITH HEALING POSSIBLE?

By THE IMPERATOR



IN AN age dominated by science, is faith healing a reversion to primitive thought? If faith healing is a self-sufficient system of therapeutics, then why is it necessary to resort to medical and kindred sciences? The average man today is convinced by science that the law of causality dominates all occurrences—nothing just happens without cause. If faith healing does effect cures, then it must employ one or more causes by which its results are obtained. Knowledge of these causes and their application should therefore be expounded as generally as are those of hygiene, for example. To say that faith healing does not conform to natural laws, which are possible of rationalization into a system of practice, definitely places it in the category of the supernatural and the superstitious. Since many intelligent persons, who would deny any phenomenon occurring outside the realm of Cosmic or natural law, attribute cures to faith healing, this attitude implies that the latter uses some aspect of these laws.

A distinction must be made between *Divine* and faith healing. Divine healing may be said to be the *direct* intercession of God, a deity or a Divine agent. The reliance is placed upon the supreme efficacy of a deity, which transcends all other channels or means of treatment and which effects an *immediate* cure. The believer in Divine healing may conceive that God arbitrarily acts to cast out the disease, the patient not being subject even to the natural process of gradually recovering his health. This believer may also hold that Divine healing is a consequence of a human contact made with universal and Divine forces extant in the universe. The patient is thus cured without the will of God being invoked. For analogy, it would be accomplished much in the same way as one would be cleansed by suddenly stepping beneath a waterfall which he discovered. In contrast to this, faith healing is dependent upon one of a number of factors by which the cure is effected. It can consist of dependence upon the repeating of affirmations daily or the touch of another's hand.

### *From Magic to Religion*

The healing art was, for centuries, closely bound to religion. We may say that healing, as a human technique, really emerged from *magic*, the predecessor of religion. In ignorance of the operation of natural laws, early man ascribed disease to beings of superhuman power. Diseases were imposed upon men by malevolent demons, magic influences, enchantments and spells exercised by sorcerers or possibly superinduced by the gods themselves. As religious concepts reached higher levels, diseases were regarded as a visitation of the wrath of a deity in revenge for some act of omission or commission, neglect or impiety. Finally, diseases were identified with the punishment of sins. In the Old Testament, Numbers 12:10, 11, we find, for example: "Aaron looked upon Miriam, and, behold, she was leprous." . . . "And Aaron said unto Moses, 'Alas, my lord, I beseech thee, lay not the sin upon us,' . . ."

*The Rosicrucian Digest August 1947*

Among primitive people all conditions of life, which affect the individual, were divided in their sources. They either emanated from benevolent or from malevolent powers. The latter were considered demons, fallen gods, and the like. The demon of disease gained entrance to the body through one of its natural openings, as the nose or mouth, in an unguarded moment. Thus most diseases were considered to be an *intrusion* of an external entity. Once gaining entrance to the body, it gnawed or ate its way through the organs and tissues until death resulted, unless driven out. Crude as this idea is, there is a certain similarity between it and the theory of modern bacteriology which attributes disease to germs entering the body and altering its organs or affecting its functions.

The definite practice of Divine healing and faith healing, as well as scientific treatment, began in ancient Egypt —at least that is as far back as they have been chronologically revealed. The local deities of Egypt were beneficent and watched over the welfare and health of the people of their respective communities. Each deity had special methods by which the demons of disease were exorcised or the persons healed. It was related that man—the priesthood, in fact—had received as a gift or, in some instances, had stolen the gnosis of healing from the deities. This gnosis or sacred art of healing was transmitted within the priesthood from one generation to another. The people had implicit faith in the knowledge of healing which the priesthood possessed. In their resorting to the priesthood for various cures, we see an example of faith healing rather than belief in Divine healing. The gods were not, in such cases, directly asserting their curative powers. The priests and medicine men were one. Consequently, healing became an integral part of the early Egyptian religion. It required its own prayers, liturgies, and even its own temples.

### *Clinics and Sanctuaries*

A clinic for healing was established at the great sanctuary of Thoth. We can imagine the early Egyptian votaries, who were suffering from various maladies, forming a great line before this sanctuary just as Christians do at the shrine at Lourdes in Southern France today. Another clinic was established at Hermopolis and one at Memphis, sacred to Ptah. Imhotep, great architect and physician, who finally upon his death was apotheosized because of his miraculous cures, presided over still another clinic. In these ancient clinics the first medical libraries were established. At Heliopolis, there has been unearthed a "Hall of Rolls." It is a library of prescriptions. Another library of such prescriptions has been found in the Temple of Ptah. In the Temple of Edfu an inscription reads "for the turning aside of the cause of disease." References to the traditional writings of the mysterious Hermes Trismegistus relate that six of the forty-two books of Hermetic teachings attributed to this character were devoted to healing remedies.

One of the most prominent of the papyri translated in recent years is known as the Edwin Smith Papyrus. It dates from 1600, B.C. It is the "oldest mention of really scientific knowledge in the world." It "contains, incomparably, the most important body of scientific knowledge which has been preserved from ancient Egypt, or, for that matter, from the ancient Orient anywhere." It is 184½ inches long, 13 inches wide, and consists of 22 columns of writing of 500 lines. These deal with surgery and internal medicine. Forty-seven cases of surgery of the upper half of the body (head, neck, thorax, and spine) are described. There are, in addition, discussions, examinations of patients, prognoses, and suggested treatments. On the back of the same papyrus is a series of magical incantations showing the influence the latter still had upon scientific procedure.

### *Triangle of Gods*

One of the most startling examples of the practice of Divine healing in ancient Egypt is related to the deity Khonsu. Between the lines of the historic account is a wealth of thought and an implication that forces of nature were adapted to healing but that the theories were still interwoven with the early religious ideas. The Kheri Hebs or high priests often used the gnosis which they possessed in a dual manner. To the masses

the knowledge was veiled in magical rites. To the initiates—and most of the high priests were of the mystery schools—this knowledge was presented in its true light. The following example, I believe, indicates this duality, this veiling of truth with rude belief.

Khonsu was the son of the deities, Amon and Mut. He was, therefore, one of the Theban triad, namely, the third point of the triangle of gods. He was alluded to as the messenger of the gods in the form of the moon. Eventually Khonsu was recognized as the moon god and son of *Ra*. Great sanctuaries were erected to him along the banks of the Nile. He is referred to in inscriptions as "the great god who driveth away devils," namely, one who drives away the maladies, pains and diseases of man. It is said that he cured the renowned monarch, Ptolemy Philadelphus, of a dangerous disease. In gratitude, the monarch erected a statue to the honor of Khonsu in a place adjoining one of the latter's sanctuaries.

It is, however, the method by which Khonsu is said to have effected his cures which is of interest here. The images of Khonsu contained the "soul of the god." He effected his cures by *substitution*, by loaning the healing forces of his own "soul energy" (called sa) to a double, "bestowing upon it (by the nape of the neck) his protective fluid at four intervals." Once the fluid was thus conveyed, the double or image could cast out demons. An analysis of this shows that, in effect, the curative power of Khonsu was the energy of his soul. The divine efficacy was transmitted to an agent, an image (as a priest), who by substitution effected the cure. Of particular importance is the fact that this "protective fluid" was bestowed in the region of the nape of the neck and at "four intervals." This suggests that the creative force was induced into the sympathetic and spinal nervous systems at a position corresponding to certain vertebrae and ganglia. Are we to deduce that in some way certain natural forces, identified with the Divine, were transmitted to the patient through the nervous system which stimulated his latent normal healing processes—or is that a stretch of the imagination?

Aside from the cure of Ptolemy Philadelphus, history relates that this method of "substitution of the Divine protective fluid" was instrumental in the curing of a Mesopotamian princess. This account appears on what is known as the "Bakhtan Stele" in Paris. The father-in-law of Rameses II, a powerful prince in Mesopotamia, requested him to send one of Egypt's sages to heal his daughter of what had been pronounced an incurable disease. Rameses sent "a man wise of heart and cunning of fingers." He was helpless, however, to aid the princess, of whom it was said that she was possessed of "a disease of superior power." After a second appeal to Rameses, one of the doubles of the god was sent, one who had Khonsu's Divine healing force by "substitution." We can only presume that this was one of the priests of the sanctuary of Khonsu. He transmitted the healing forces "fourfold" by the various points of contact along "the nape of the neck."

The struggle for supremacy between the scientific approach, Divine healing and magic continued to persist, as later papyri reveal. In the famous *Ebers* papyrus is the qualifying note, "This is a book for healing disease." It contains numerous prescriptions and proposed remedies. Most of them evidence the parallel methods of healing. As an example, the following remedy for removing cataracts in the eye is a combination of the application of an ointment and an incantation. "Come, verdigris ointment (greenish salve)!—come, thou verdant one—come effusion (power) from the eyes of Horus—come to him (the patient) and take from him the water, the pus, the blood, the pain in the eye, the chemosis, the blindness...."

### *Faith, an Anesthetic*

Any consideration of whether faith healing employs the use of natural laws must begin with the meaning of faith. What is meant by having faith? Too frequently, our faith and belief are confused. They are, in fact, psychologically quite different. Belief is a *negative* kind of knowledge. It is a knowledge not arrived at directly through sense perception but rather as a conclusion drawn from our various experiences or ideas. If I look out through the window and see that it is raining,

(Continued on Page 271)

# *The Influence of the Moon*

By Dr. H. Spencer Lewis, F.R.C.

(From *The Triangle*, October 1923)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

E do not have to resort to the principles set forth in any arcane science to discover that the moon has certain definite influences on our lives or on life generally, and it is the purpose of this article to set forth in a simple manner some of the most vital of these influences and relate them to incidents which affect us all.

The subject is worthy of a volume, but after all is said the whole matter resolves itself into a study of the simple laws of rhythm. We will not take the time, here, to argue the point or even completely outline the principle of rhythm in life. It is, or should be, too well known to most of our members or readers to require such presentment here.

Rhythm has its place in all the functioning of the organization of the animal body and manifests itself in the physiological and psychological phases of functioning. We may refer to the peristaltic motion of the intestines, the constrictions of the oesophagus, and the pulse of the blood in circulation. These and many others are typical of the physiological organic and functional process rhythm. The psychic or emotional system of man has its rhythm or rhythmic activity, often made more manifest than that of the organs, and in all mental or neuromuscular diseases such as spasms, tics, tremors, and others, where excess energy expresses itself, there are perfectly rhythmic periods of manifestations. And, we have learned that rhythmic breathing is an aid to building up health and balance.

While all this is generally admitted by the masses and by medical authorities, and undoubtedly seriously considered by the student of nature's laws, the relation of such rhythm to the phases of the moon is not generally known. Recent discoveries by science, however, have confirmed many of the principles known to a few and used by them in many ways. It is the recent [1923] discoveries united to what many have known that will be presented now.

The moon, as a planet, has a very definite cycle of phases, the cycle covering a period of approximately twenty-eight days and known as a lunar month or a lunar cycle. We will use the term cycle. Because this cycle is divided into phases, and these phases are also divisible, we will proceed to divide the cycle into units, each unit being a rhythmic unit as we shall see.

One half of the moon's cycle is fourteen days; one half of this (or one

fourth of the cycle) is seven days; one half of this is three and one-half days. This three and one-half days equals eighty-four hours.

The full cycle of the moon, constituting one complete revolution from perigee to apogee and back again to perigee, is the lunar month referred to above and this complete cycle is often referred to as the *long cycle* of the moon; while a *short cycle* would be the ordinary tide cycle corresponding to the upper and lower transit of the moon. This short cycle is, on the average, twelve hours. Hence, we have two moon-cycles to refer to: the short one of twelve hours, known as the moon's tide cycle, and the long one of twenty-eight days on the average. We can deal only with averages because of slight variations in time.

Because there is a long and a short cycle we will also have long and short units of these cycles. Not as an arbitrary matter, but because of fundamental laws you will recognize, we will call the three and one-half days, arrived at above, as the unit of the long cycle, or a *long unit.*

Taking the short cycle of twelve hours and dividing it we will have units of three hours as a *short unit.*

First, let us note that a *long unit* of three and one-half days equals seven short *cycles*, or seven times twelve hours.

The two units, arrived at as above, one of three hours and one of three and one-half days, manifest themselves in the rhythmic actions of mind and body like waves or undulations of a rhythmic wave. Here is where we make important discoveries and can go beyond the finding of science, even, through our other knowledge of certain laws of nature.

In the case of diseases we find some very interesting and helpful facts by analyzing average cases and using the averages of units of the moon's cycle. These averages betray the effect of anabolic or katabolic lunar phases or units of the cycle as follows:

The incubation period of typhoid fever is from 7 to 21 days, or 2 to 6 *long units.* The incubation period of Varicella is 14 days, or 4 long units; of Smallpox, 7 to 14 days, or 2 to 4 long units; of Scarlet Fever, 3½ days, or 1 long unit; of Measles, 10½ days, or 3 long units; of Whooping Cough, 10½ days, or 3 long units; of Dengue, 3½ days, or 1 long unit; and of Diphtheria, 3½ days to 10½ days, or 1 to 3 long units.

In all acute fever cases the rhythmic period of these units is very pronounced and definite. Regular changes occur every 7 days (as has been noted for years) or, in other words, after every 2 long units (one positive and one negative, as we shall see). The longer the disease continues the more definite are the changes every 7 days, and even the single long unit, 3½ days, is well marked and important.

These units of rhythm also manifest in the process of germination and gestation of life, and have the effect also of determining sex. The average time in hatching eggs of many species is 3½ days, or 1 long unit. In many insects it is 1½ weeks, or 3 long units. The hen lays eggs for 3 weeks (6 long units) and sits on them for an equal period.

The ovum possesses structurally, the elements of both sexes, but by a slight functional change is one time actively female and at another actively male. The periods of change agree with the units of rhythm referred to above. Fertilization of the ovum arrests these periodic changes in one of its active sex conditions, and this determines the sex of the embryo.

We have spoken of the negative and positive units or periods. It is this difference in potentiality that determines the sex of the unit and also the strengthening or weakening influence of the units during disease. These different potentials can be determined easily.

Returning again to the short cycle of twelve hours, called the moon's tide cycle, we find that the action of the tides gives us the key to the potentials. The six hours of time preceding the maximum point of high tide are strengthening and the six hours immediately following the hour of high tide are weakening in their effect on the physiological and psychological processes of life. The first three hours before high tide point are positive hours, or constitute a POSITIVE SHORT UNIT (or wave) of the rhythmic cycle; while the first three hours after the

point of high tide are negative and constitute the NEGATIVE SHORT UNIT. Each positive unit is preceded by a negative and followed by a negative; hence in every twelve hours, or tide cycle, there are two positive and two negative units; in each day of twenty-four hours there are four of each of these units. But, to be able to determine when they are negative or positive we must take the hour of high tide as the key—taking the hour of high tide as it is known for each locality on the face of the earth, regardless of whether the locality is near a body of water or not.

Taking the long cycle or lunar month cycle of an average of twenty-eight days, we have the long unit of three and one-half days. There are eight of these long units in each long cycle. We find that the first of these units immediately preceding the hour of full moon is a positive long unit and the unit following a full moon is a negative unit. Hence we have three and one-half days before full moon as positive in nature and three and one-half days immediately following full moon as negative in nature. There are four such positive, and four such negative units of three and one-half days in each lunar cycle of twenty-eight days.

It is easy to see now that we are living under the influence of a very systematic, though strange, series of alternating units of positive and negative rhythmic waves, some three hours long and others three and one-half days long. Therefore, while one of the long positive units of three and one-half days is in effect there will be twenty-eight short units of three hours each, alternately negative and positive in effect also. A positive short unit in effect during a positive long unit will give a very positive effect; a negative short unit in effect during a positive long unit will give a neutral condition; a negative short unit in effect during a negative long unit will give a decidedly negative condition.

The long units of three and one-half days have their greatest influence on purely physiological functioning of the organs or physiological processes during disease or abnormal conditions of the body as a whole. The short units have their greatest effect on the mental, psychic, nervous, and biological functionings and processes of the body in either health or disease.

It is for this reason that the long periods have an important effect on such diseases (fevers) as we have mentioned, and many others; while in such conditions as fertilization, fecundation, contagion, and similar processes the shorter units have a greater effect. A purely positive unit or period of time produces a strong, life-giving *masculine* condition, while a purely negative unit or period produces only a weaker, *feminine* condition. The one is active, the other restive. The neutral period, as mentioned above, produces a passive condition.

We find the short units exerting their influence very strongly in the conditions relating to childbirth. Here the nervous system, the sympathetic processes, and the organic functionings, are very sensitive to the influences we have been describing. During the negative long unit of time, especially the *first three hours* after high tide maximum point, the body is at rest and the contractions are weaker and less helpful during labor, while the positive long unit, especially the *first three hours immediately preceding* the high tide point, produces an active condition so far as the contractions and other process conditions are concerned, and less willful effort is needed by the patient, with no external or artificial assistance given by the physician. If the birth does not occur during the first two units (six hours) preceding high tide it will not occur without forced and painful conditions during the next three hours (the first unit after high tide) or without unnecessary suffering and weakness during the next three hours (the second unit after high tide). The patient should be permitted to rest and be restive during the negative units and become active and helpful only during the first unit before high tide. It will be noted that the contractions through labor are rhythmic and become stronger during the positive units of time, and passive or weak during the negative units. By taking advantage of such influences on the rhythm the patient retains much strength, the use of drugs becomes unnecessary and artificial assistance is entirely avoided. Of one hundred tests made of this method,

ninety-eight confirmed each principle involved and the other two were affected by other causes and conditions of abnormality.

In thinking or planning, in talking or doing any mental or functional act that requires strength of the nervous system, impressiveness of personal magnetism and good vitality, take advantage of the positive units of time. In the treatment of disease administer all help possible during the long positive units and the short positive units, but permit the patient to rest during the negative periods. If a crisis is due during a long negative period keep the patient as quiet as possible until a positive unit is at hand, especially a long one, then if the patient has not reached the crisis, the positive unit will assist in passing over it successfully.

To properly determine the units of time one should secure from an authentic source the daily or weekly schedule of tides for the city or locality where one lives; and likewise a moon table, such as is published in most almanacs, giving the revolutions or phases and cycles of the moon for each month.

The matter is not a subject that can be widely published or even discussed with many because of general disbelief in the principles of moon influence; but we trust that our readers will be discreet enough to realize the importance of the matter, make some tests of it, and help to establish further facts.

## GRAND COUNCILORS OF A.M.O.R.C.

At the 1947 session of the Rosicrucian Convention the following were elected to the Grand Council of the Order for the term ending with the annual Convention in 1948. Grand Councilors are officers of the Grand Lodge and may be contacted concerning the welfare of the organization in their respective territory. Matters of the teachings in general correspondence should be directed to the Grand Lodge in San Jose. The following are the Grand Councilors:

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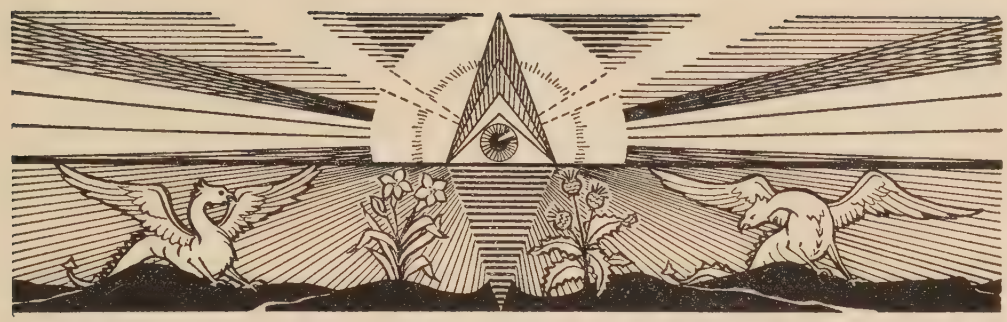


# *Legalized Murder*

*By* John G. Halbedel, F.R.C.

Capital punishment, as meted out by state and federal governments to criminals convicted of a crime punishable by death is not far removed from the blood feuds of the Dark Ages, the gory vengeance of primitive society, or the sadistic retaliation practiced by ancient tribes and peoples believing that punishment should fit the crime.

Among the many gruesome methods of exacting the death penalty have been beheading, hanging, burning, boiling in oil, breaking at the wheel, strangulation, suffocation, burying alive, drawing and quartering, stoning, crushing, piercing, precipitation from a height, and combat in an arena. Impaling and immuring were abolished in Switzerland about 1400, and execution by drowning in 1615. Burning at the stake was sanctioned in Berlin as late as 1786. In England boiling to death was abolished as a method of execution in 1547, and burning in 1790. In some cases the offender was first hanged and his body was then mutilated. The general practice in later years, however, was to gibbet the body, that is, to hang it to the gallows in chains, frequently soaking it in tar, to remain there for a long time as a frightful warning to others. Did such ghastly methods of punishment stop or prevent crime? They did not!

The case files of every metropolitan police department in the United States and foreign countries contain documentary proof that none of these methods have ever discouraged or prevented crime. Every newspaper morgue is the resting place of tragic accounts of crime and executions of criminals, because of the nearly universal retention of the death penalty in the United States and abroad.

Efforts to secure methods that will produce death quickly and as painlessly as possible, and the tendency on the part of the government to exclude the public from executions of criminals, show an increasing desire on the part of the people not only to render the death penalty less painful but also to eliminate it entirely. Following are a few examples of *refined* methods of inflicting capital punishment in the United States:

In Arizona, Colorado, and Nevada the victim dies by asphyxiation in a lethal chamber. Utah allows the condemned criminal the choice of dying at the hands of a hangman or in front of a firing squad. Some states exact the supreme penalty by electrocution; others, by hanging; and still others, by the use of lethal gas. Six states still retain mandatory capital punishment for murder in the first degree. Maine, Michigan, Minnesota, North and South Dakota, Rhode Island, and Wisconsin have abolished the death penalty. It is no longer administered in seven states in Mexico, and has been outlawed in Brazil, Colombia, Costa Rica, Ecuador, Panama, Honduras, Peru, Venezuela, and the Dominican Republic.

### *Death Penalty Fails*

Capital punishment lowers the value and appreciation of human life, and its victims become martyrs and heroes in the eyes of others. The grievous damage done in case of a judicial error is irreparable. Those institutions in which the executions take place admit the demoralizing effect upon their prison population. This fact in itself represents a cogent argument in favor of the abolition of the death penalty inflicted upon criminals in any known form.

Crime is spawned and nurtured by adverse social conditions. The home life of many delinquents, especially in "delinquency areas," is unfortunately marred by poverty; a life lived under unsanitary conditions in dreary homes located in "slum districts" is not conducive to the best in citizenship. Such living has no inspiring examples, and opportunities for healthy recreation are almost completely lacking. There is plausible justification for the theory that defective heredity is largely responsible for crime. Evidence against the effectiveness of capital punishment points an accusing finger at proponents of the death penalty and clearly indicates the inability of criminal courts to probe the depths of men's personalities and find there the true cause or causes of their innate or acquired criminal behavior.

Out of this maze of deadly devices to punish criminals and their revolting variations, the oldest form of punishment has survived—the death penalty. There is no better argument against it than that given by our American newspapers when they inform their readers that capital punishment has utterly failed to discourage or prevent crime. The truth of the matter is that most murders are committed in the heat of passion of some sort—a condition in which all reason is gone for the moment. Murders are also committed by persons who are abnormal and therefore not fully aware of the consequences of their act. Upon such offenders, capital punishment has little or no effect. Confinement for life in a penitentiary would be equally effective and certainly much more consistent, morally, with the type of civilization praised so highly here and abroad.

How dramatically all this brings out that *two wrongs do not make a right.* Once murder has been committed, no amount of medical skill, no magic of modern science, no earthly power can restore life to the soulless body of the unfortunate victim. Only a miracle can bring back that life; but this singular prerogative has been *providencially* reserved for the gods—THE COSMIC MASTERS—masters in the application of the TWO-AND-FORTY LAWS. Hence, when the death penalty claims the life of the criminal, two wrongs will have been committed: one by the offender, the other by the state or the federal government. Inasmuch as the murdered victim cannot be restored to life, his bereaved survivors find themselves without a provider. They cannot hope to receive any material assistance from the executed criminal for the simple reason that he, too, has become the victim of murder—*legalized murder!*

### *Constructive Thought*

With life imprisonment substituted for the death penalty, the prisoner could be very useful during his incarceration for the rest of his natural life. He could do work productive of the greatest benefit to the government. He could contribute to the support of his victim's survivors. He also could be educated to realize that crime was not the solution and certainly does not pay. At transition his soul-personality would be outward-bound, less embittered toward society in general and toward law enforcement officers in particular. In the next incarnation, this soul-personality would return better equipped to take its place again in this world, than would the soul-personality of the hapless offender who died at the hands of an unsympathetic executioner, forced out of this life against his will, his mind filled with hatred and longing for revenge. What if he has been innocent of the crime for which he paid with his life? What feeling must dominate such soul-personalities at the time of their premature transition? Guilty or innocent, what kind of persons will they be in their next incarnation? Will they REMEMBER—? Will they show any reactions which may or may not reveal a subconscious dislike or even hatred

toward human society and its code of community life? Those who write the country's laws and administer them without fear or favor should search their own souls and bear in mind the moral and mystical wrong committed by any government which imposes the death penalty, thus committing *legalized murder* in the eyes of God. Let those who pass upon and enforce the laws of the land become instrumental in abolishing *capital punishment* with the next opportunity that will present itself to vote against the retention of the death penalty.

### *Legislation*

According to newspaper reports, there soon will be made in the Commonwealth of Massachusetts concerted efforts on the part of its more enlightened legislators to remove from its statute books the stigma of capital punishment. Earlier attempts have failed because the number of legislators sponsoring a law to abolish the death penalty by electrocution, or by any other means, was too small to strike from the statutes of this great Commonwealth an antiquated, barbarian law calling for the enforcement of capital punishment in the electric chair.

People throughout the United States agree with a timely editorial which appeared in a recent issue of the *Boston Daily Record*. It states in part:

*"The outrageously sadistic spectacle of a so-much-for-the-job executioner taking a human life in the presence of invited guests while a doctor stands by, tools in hand, to dissect a body not yet dead may be worthy of the jungle or an asylum for the hopelessly insane."*

The death penalty is still on its statute books but unbecoming of the glorious Commonwealth of Massachusetts which claims to be fully civilized (?). It is fervently hoped that the number of legislators sponsoring a bill to abolish the death penalty will be large enough to *outlaw* capital punishment not only in the Commonwealth of Massachusetts but also in other states and commonwealths where this plague of the Dark Ages is still boring at the vitals of human society.

No *"senator or representative,"* the above editorial points out, *"who accords human life the respect ordained by the Savior can honorably or conscientiously uphold the butchery of the electric chair,"* or any other device or instrument designed to destroy human life.

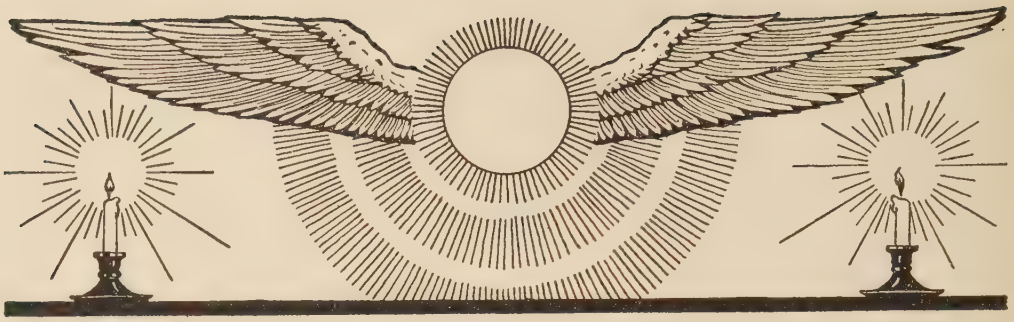
Regardless of its universal pronouncement from the remotest times down through the ages to the present era of civilization (?), the death penalty has frequently been strongly condemned by philosophers as inhuman and ineffective as a crime deterrent. They have, at the risk of their own lives, fearlessly challenged the right of any individual or group of individuals —of any earthly power—to take human life. Arguments against the death penalty find strong support in the Scriptures and are based on the universal principle of CHRISTIAN charity, reference being made to the OLD and the NEW Testaments which, it is pointed out, unmistakably reflect the MIND and INTERPRETATION of the GREAT LAWGIVER on this subject.

### *Spiritual Counterpart*

In view of the foregoing, let it be remembered that every natural, moral, spiritual, or divine law operates for the benefit of *all* that lives and breathes—man and beast. Every man-made law must be patterned after its spiritual counterpart and must allow for the human frailty, lest our own lawmakers be found guilty of LEGALIZED MURDER in the first degree. In conclusion, lest there be interminable disagreement, permit the "LETTER" of the LAW to stand in full AGREEMENT with and reflect the "SPIRIT" of the LAW for the UNIVERSAL good that will come from it. SO MOTE IT BE!

▽ ▽ ▽

Our sense of humor is the only weapon we possess that is strong enough to overthrow self-pity.—*Maude Taylor*



# *Fundamental Doctrines of Mysticism*

By Ralph M. Lewis, F.R.C.

LESSON THREE

Our search for God brings us to *mysticism.* To the mystic, God has His beginning within man. God does not exist for man until he has a personal, *intimate* experience of Him. God must be realized in the human consciousness in order to become real to the human. To the mystic, God is not an ideal that he has acquired objectively, nor is God merely a faith. He is a grand, intimate experience. When man is conscious of the existence of God, man therefore is in God, and God is in him.

The mystic knows that when God is personalized, as He is in theism, made to seem to be a being with form or with specific substance, such a conception robs God of His infinity. After all, is it not presumptuous for man to believe that his finite, limited, and fallible mind can hold within it a complete definition, a complete circumscribing of the idea of God? Is it possible for mortal mind to comprehend the full nature of God so completely that man can absolutely define God?

Since in the main we are still ignorant of much of ourselves, what a presumption, then, that the finite can embrace in its entirety the infinite or the nature of God, so as to be able to describe it by form. Therefore, to the mystic, just as God must remain formless, so God is without place. He dwells on no distant plane, in no remote corner of the heavens, in no heaven, or any designated area of the universe. Likewise, to the mystic, God has no beginning, but has always been, for the mystic contends that we either have to take the position that God is a self-existing cause, or that God came about as a result of some other substance. If there are other substances from which God would come, then they must have preceded God. All these would at least be equal to the nature of God. Consequently, God would not be the primary cause. If He *is* the first cause, as the mystic contends, then He has no beginning, because from whence would He come? Matter, the physical world, and all things are, therefore, of His essence.

In other words, everything which is, participates in the essence, in the nature of that substance of which God is. Consequently, everything is *real.* The things of the material world are as real as those which we hold to be spiritual. Everything, therefore, since it emanates from the nature of God, would be good or beneficent. Some things, however, are more good and more real than others. This is because some things are more *all-inclusive;* because of their complex nature they include more of the quality of God. Such a complex being is man, and therefore man, we can say, is more divine than many other manifestations.

### *Pantheism*

Mysticism, thus, is *pantheism.* The mystic agrees with the pantheist that God exists everywhere, as an intelli-

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gence. He is in nature ubiquitous. But the pantheism of mysticism is a more enlightened conception than its earlier counterparts. It is true that in pantheistic mysticism, the essence of God comprises natural phenomena, the very physical laws which account for stones, stars, and seas, for example. But because this divine essence is in these things, it does not follow that the mystic worships the particular. He does not worship a stone, a tree, a flower, or a star as God. The mystic understands that no one thing, no one particular manifestation, collection, or an aggregate, if you will, so constitutes the fullness of the nature of God that it would warrant our exclusive reverence and devotion.

All that the individual can perceive through his five objective senses and through those faculties which are latent and attributed to his inner nature is but an infinite aspect of the whole of which is God's consciousness. The mystic knows that the more we explore every aspect of nature and of ourselves, the more we experience God. The nearest we can come to a knowledge of God is to lose our sense of finite values, to lose that habit of appraisal of things in and by themselves, and to feel a unity with all things, to be conscious of their immanent power. Cosmic consciousness, to the mystic, is human awareness of the essence of all things as it exists in the mind of God. It consists of a loss of self, and a substitution of consciousness of the whole Cosmic order. Self and all, as we refer to the particulars, become one *dimensionless, timeless* existence; naught remains but a realization of a pulsating rhythm, the very positive absolute being of the nature of God.

To the mystic, spiritual perfection is a quality that is not related to the terms of good or evil. Since there is but God, and God exists in all things, evil then must necessarily be but a relative term, for it cannot exist in the nature of God, and it cannot exist independent of God, because there is naught but God. Evil is a notion of the mind, to the mystic. It is our limited understanding of the value of a thing to us. A thing as it immediately touches our lives may seem to be adverse. In the Cosmic order, in comparison to the whole scheme of things, it may be constructive and good. So nothing perfects itself in the sense of becoming good, because all things have the goodness of their essence.

Things do *evolve* in the universe. That evolution is toward perfection, but—we repeat—that perfection does not represent a moral good. Rather, this evolution is a moving from the simple to the complex. The more complex anything becomes in nature, the more it acquires a variety of God's essence, the more it takes upon itself other functions, the more it incorporates the intelligence and the working order of God within its own nature. God necessarily must be a positive force in the universe, because God is being; consequently, He asserts the maximum of His nature, continuing to be. Simple manifestations are contrastly negative, since they lack that *fullness*, that development, that greater accretion of the positive. In other words, the more complex a manifestation, the more a thing evolves, develops, and the more positive, the more of the God essence it possesses. Consequently, the more positive anything is in this sense, the more perfect it has become.

The more man develops, then, as a complex being—that is, integrates the attributes of his body, mind, and soul, utilizes them to their fullest extent, awakens their latent powers, expands them in every way—the more perfect he has become. He has assumed, by that complexity and development, more of the divine functions of God within his own nature. Thus a man most assuredly is more perfect in the divine sense than a blade of grass, though both are of the same essence. A mystic must be active to become perfect. He must by his living and his doing acquire more and more of the experiences which are possible for him to have. When he withdraws from life, when he shuts it out from him or seeks to be an ascetic, he becomes negative, because he has less of the fullness of God within him.

### *Meditation with Purpose*

When a mystic meditates, he likewise *mediates*. In a period of meditation, the mystic may open his mind to the

universal consciousness of God and receive thereby an influx of intuitive wisdom. The mystic seeks this wisdom in meditation for the purpose of *mediation*. He seeks this attunement with the Supreme Mind for judgment upon an experience which he has had, or for help to comprehend that which is confusing to his objective mind. To the true mystic, meditation is not a vacuous state. It is not an escape, not just mere oblivion, wherein he expects some mantle to come down and rest upon his shoulders and provide him with an immunity to the tribulations of life. The mystic realizes that meditation is not the equal of someone standing on the corner of a busy thoroughfare, holding a plate, with the expectancy that passers-by will drop in their coins. Rather, the mystic must come to meditation with a definite purpose in mind, after exhausting his own possibilities and potentialities. He must approach the Divine mind as a man who brings objects to a scale when he himself is unable to determine the difference in weight between them. He then awaits the result of having them weighed—just so he goes before the Cosmic mind in meditation, for *mediation*, that he may be set aright.

### *Knowledge is not Fixed*

The mystic is a firm believer, at all times, in *relativity*. He believes in relativity as expounded by mathematicians and astronomers and by philosophers and metaphysicians. The mystic contends that everything exists, not in itself alone, for it cannot be so independent, but by relation to everything else. Nothing is as it seems to be, says the mystic; everything is becoming something else. It has descended from the past, and is entering the future moment. The mystic, in other words, adheres to the ancient doctrine of Heraclitus, the law of change. Consequently, the mystic knows that there cannot be any fixed knowledge, a knowledge that will always remain the same, in every age and to all men, forever eternally.

Not even the mystical conception of God shall remain the same forever to the mystic. Since God is a moving substance, an active one, man can only discern certain aspects of that universal motion—its manifestations, in other words. No man on earth has attained absolute spiritual perfection by experiencing all the nature of God. Man's perfection and knowledge is only relatively so, in accordance with his ever expanding or contracting consciousness. The mystic, therefore, is always evolving, as likewise is his conception of God. And because his conception of God is moving, evolving, it keeps alive in him a reverence for God, for God to the mystic is eternally the infinite, the omnipotent, and the omniscient. Man is always awed and respectful of the omniscient and the omnipotent, that is, of the *real content* of God.

END

▽ ▽ ▽

Speak not evil and do not curse; for the hail of curses falls painfully upon the head of him who sends them.—From *Leaves of Morya's Garden.*


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## RELEASE FROM FEAR

*Fear is greater misery than the event itself.*—UNTO THEE I GRANT

NO ONE has any way of determining the amount of energy that is expended by the human race, or by the individual human being, in anticipation of problems. Trouble seems to loom ahead in the lives of all of us, but it becomes a greater burden to some than to others. There are those who chronically complain of the trouble that will be theirs tomorrow. They create imaginary fears of what may happen to them, their families, or even to the community and nation of which they are a part.

Particularly since the advent of the mechanical age, there have been those who have quaked in fear as each new scientific discovery seemed to hold over mankind the possibilities of a terrifying future. The perfection of explosives was believed to be the beginning of the ending of the world; and this same fear has been associated with many simpler things. The automobile and the airplane would bring final destruction to humanity, in the eyes of some. Although there have been problems brought close to the thinking of each human being, as the result of the advent of many modern mechanical inventions, still man has been able to adjust himself somewhat, so that at no time, to date at least, has humanity been subject to complete annihilation due to any one scientific achievement.

It is hoped that the fears that hang over the head of many people today will be gradually dissipated with time, be-

cause even as man has the knowledge and power to achieve mechanical improvements, he has also the knowledge and power to learn to control them. With groups as well as with individuals, learning the usage of new things and new knowledge has its pain as well as its benefits. However, to worry whether or not the human race will be wiped out with the powerful weapons of today is to borrow trouble from the future, and may be only wasted effort.

It is not the intention of these remarks to state that man should be unconcerned about himself and his future. The intelligence that has helped man's adaptation to the point of his present achievement in the world has also indicated the necessity of considering each new factor in relation to the future of man's existence. The energy expended in anticipation of disaster might better be put to the means of controlling that which is feared as the possible cause of the disaster. Worry is usually caused by the anticipation of a disagreeable situation in the future. If each one of us knew that the future would be free from pain and trouble, there would be no worry. However, we cannot know what the future will be except in terms of the present and past. Therefore, the best way to assure ourselves against worry is to so live at the present that the future will have a minimum of trouble.

Probably we have all worried and have anticipated enjoyment in the future. We plan toward something which we can enjoy. It may be a long awaited vacation, a trip, a special activity for our pleasure, or even retirement in old age. How often have we all found that the realization of something anticipated with much yearning and hope was of even more importance than the attainment itself. No doubt we have all had the experience of feeling a let down in the accomplishment of that which we had looked forward to with much joy and anticipation. If the more enjoyable things of life are exaggerated in anticipation, then even more exaggerated is fear which we develop in expectation of future trouble, since our inclination is to dwell on fear more than on that which promises happiness.

There is a close relationship between the emotions and the mind and body. Emotional disturbances affect the functioning of the physical body and the clarity of the mind. Fear is one of the strongest of emotions and has its useful purpose in that if man had no sense of fear he would be unable to protect himself in case of attack or surprise. Primitive man, particularly, depended upon fear in order to learn caution. Although fear may have a natural place, yet when it is exaggerated into an emotional disturbance and our lives revolve about this emotional state in anxiety of what may happen tomorrow, we are expending useless energy, we are affecting our physical and mental well-being, and above all, we are not in any way detracting or trying to hinder the actual occurrence of the thing that we believe may bring us trouble or discomfort.

It is easy to say that man should risk serenity, face the future—that come good or evil he will face it calmly and do the best at the time to adjust himself to the needs of the occasion. It is much easier to make resolutions than to put them into practice. There are many ideals that are easier to put into words than into action, and the knowing of the ideals, even though we cannot every minute of the day live up to them, is at least a steadying force that will lessen the hold that fear may have upon us.

The trouble that we anticipated today was the cause of yesterday's fear, but what was today is gone and with it, whether handled to our satisfaction or not, have gone the anticipated troubles. The future quickly becomes the present and then the past, and, as a help to make an adjustment to the present, man has been given the gift of memory and reason. He may draw upon his experience of the past, as well as that of others, and through the exercise of reason and experience develop a serenity that will make today a less contributing factor toward a possible unfavorable tomorrow. With this attitude, when tomorrow comes, it will be built upon a strong foundation of the realization that the present is the only time in which we are sure we live, and that its problems are enough for the moment without anticipating the troubles of tomorrow.

# *The Sanctity of Work*

*By* Raymund Andrea, F.R.C.
Grand Master of AMORC of Great Britain

The poet Rilke, writing of Rodin the sculptor, said: "Only his work spoke to him. It spoke to him in the morning when he awakened, and in the evening it sounded in his hands like an instrument that had been laid away." Could any creative artist wish for a higher tribute to be written of him at the close of his life's full day?

Rilke was a poet of considerable excellence, and when he wrote prose he was a poet still, as those who have read his Letters will know; for they have all the color, music, and pathos that come to the inward eye and ear of the sensitive soul which ponders upon life and the meaning of life, upon nature, and the mystery of human experience. The poet who would write truly and intimately of life, nature and human experience, must leave the surface and plunge into the depths and unfold hidden meanings of things and reveal traits of character which elude the unquestioning mind and the untrained eye. Rilke was such a poet, and Rodin was for many years his subject. He lived with the master as his secretary, observed his creations rise day by day from the unformed stone to masterpieces of living art; and if that close association afforded the poet the unique experience of seeing ideas wrought before his eyes into solid and durable material, the master was no doubt equally inspired by the deep insight and appreciative interpretation which the poet brought to the work of his strong and skillful hands.

The work of the many is found outside themselves. They take it up and lay it down as a necessary thing; and the more they can forget it when it is laid aside, the happier they are. That is work, and it brings a necessary remuneration, but it is not the work of a poet, an artist, or a mystic. All these, in their best type, are creative workers; but they are never outside their work, nor can they ever forget it. They find no real happiness away from it. Work is not an adjunct of their life. It is not merely an occupation. In these creative workers work is the expression of the essential life of the soul, a perfecting in and through the personality of the fine art of creative living.

It was this marked characteristic in Rodin which so forcibly impressed Rilke; and living so long with and thoughtfully observing him, the idea of the dignity and sanctity of work thoroughly gripped the poet and inspired him to write his essay on the sculptor. The essay has much of the classic form of Rodin's own masterpieces. Indeed, in exalting Rodin in language at once sculptural in form and mystical in quality, Rilke is an instance of a poet who, through superior insight and interpretative power, almost forgets his own art in his adoration of the mind and art of another and his desire to reveal the inmost workings of these to the reader. This will be realized by the few quotations I shall give from him.

The quotation at the beginning of this article is a significant and beautiful one. It is a poetical concept of the continuous activity of the mind in creative work. The many do their work: to a chosen few it speaks, as an inspired word; and when a man awakens with the voice of it sounding in his soul and at evening must perforce rest from it, yet carries the vibration of the increasing glory and achievement of it in his hands in repose, how like that experience is to the creative activity of the Master Artist of the universe whose one aim through all the days is the unresting unfoldment of the purpose of evolution. This is supreme concentration, untiring, unrelenting, absorbing all the thought and energy of the man. "Rodin once said that he would have to speak for one year in order to recreate one of his works in words." That is the criterion of great work which Rodin made peculiarly his own: that of profound thinking, a thinking as strong and vital as his own life blood, which penetrated the inert material under his hand and wrought from it masterpieces of immortal thought.

"But this young man," writes Rilke,* "who worked in the factory at Sèvres was a dreamer whose dream rose in his hands and he began immediately its realization. He sensed where he had to begin. A quietude which was in him showed him the wise road. Here already Rodin's deep harmony with Nature revealed itself; that harmony which the poet Georges Rodenbach calls an elemental power. And, indeed, it is an underlying patience in Rodin which renders him so great, a silent, superior forbearance resembling the wonderful patience and kindness of Nature that begins creation with a trifle in order to proceed silently and steadily toward abundant consummation. Rodin did not presume to create the tree in its full growth. He began with the seed beneath the earth, as it were. And this seed grew downward, sunk deep its roots and anchored them before it began to shoot upward in the form of a young sprout. This required time, time that lengthened into years. 'One must not hurry,' said Rodin in answer to the urgence of the few friends who gathered about him.

"At that time the war came and Rodin went to Brussels. He modelled some figures for private houses and several of the groups on the top of the Bourse, and also the four large corner figures on the monument erected to Loos, mayor, in the Parc d'Anvers. These were orders which he carried out conscientiously, without allowing his growing personality to speak. His real development took place outside of all this; it was compressed into the free hours of the evening and unfolded itself in the solitary stillness of the nights; and he had to bear this division of his energy for years. He possessed the quiet perseverance of men who are necessary, the strength of those for whom a great work is waiting."

### *Speed and Superficiality*

It will be understood that I have chosen this subject of Rodin as presented by Rilke in his essay because of the immense inspiration in it and the lessons to be drawn from it. We live in a time when speed is one of the chief gods of men, and we suffer from the curse which too often accompanies it, superficiality. The factor of speed hypnotizes men, and it infects even our students on the path. The short cut to the heights in every sphere is in vogue today. This has one merit: it sharpens the intellect and makes the man feel that he is taking unusual strides in achievement. Its demerit is far greater and more serious: it confuses and warps the soul and gives the man a false perspective in relation to spiritual advancement. If the soul is timeless, above and beyond the fret and anxiety of time, it will not readily conform to the categories of time we wilfully thrust upon it. These do but blur the prospect of reality, instead of clarifying the vision.

"One must not hurry," says Rodin. Strange words these, at first sight, from a man of superb and restless spirit whose very hands even in repose were molding thought into articulate figures of beauty and power and adding meaning to Nature's own creations of men and women. But every word of a master mind is precious, a thousand times more precious today, when every lofty soul has its peace and integrity assailed by the voices and purposes of mundane

expediency, and the hour of silence has lost its significance. "He began with the seed beneath the earth, as it were. And this seed grew downward." It is the sin of forgetting the necessity of the silent growth downward of the seed of our ideal that so easily besets us. We think and strive in terms of the fugitive days instead of cultivating an extension of thought over the stern and cumulative experience of the testing years. That is why our time, for all its boasted achievements, gives us few men of full and completed character whose work shines with the supernatural radiance of enlightenment which will uplift and bless after they are gone. We look in vain for them. It is as if humanity had taken a decisive retrograde step in evolution and the younger generation has for its guides but men of worldly prestige and upon a definitely lower spiral. The creative artist, the poet of vision, the fervent mystic, has no prestige, is submerged, and has scarcely a name. It is small wonder that we constantly look back to those who have gone and find present consolation in what they were and did. We may incur the censure of living in the past if we do so; but it is far better that we find our inspiration there than follow the blind guides that hold the stage today and who seek to regiment us, one and all, into a soulless army of politicians and economists to build a grand new world for their benefit. The truth must be said, whether we like it or not: the voice of the world today is blatantly common and unspiritual, and woe to the young aspirant who is seduced by it, conforms to it, and forgets those who have spent their lives, and those who are spending them, for the greater things. It is not for nothing that our literature points again and again to the great philosophers and mystics who have trodden the way before us. Those characters are a shining life line for us in the present maelstrom of materialism; without them, the idea of evolution and any faith in it, would perish, and we should drift without aim or purpose for anything worthy of even the sleeping Christ in man.

### *A Student of Men*

But to return to our theme, this great and silent worker, Rodin. There is so much of inspiration for us in his attitude toward his work and in his strength and patience in pursuing his chosen ideal. "There was no haughtiness in him. He pledged himself to a humble and difficult beauty that he could oversee, summon, and direct. The other beauty, the great beauty, had to come when everything was prepared, as animals come to a drinking place in the forest in the late night when nothing foreign is there. . . . For years Rodin walked the roads of life searchingly and humbly as one who felt himself a beginner. No one knew of his struggles; he had no confidants and few friends. Behind the work that provided him with necessities his growing work hid itself awaiting its time. He read a great deal. At this time he might have been seen in the streets of Brussels always with a book in his hand, but perhaps this book was but a pretext for the absorption in himself, in the gigantic task that lay before him. As with all creative people the feeling of having a great work before him was an incitement, something that augmented and concentrated his forces. And if doubts and uncertainties assailed him, or he was possessed of the great impatience of those who rise, or the fear of an early death, or the threat of daily want, all these influences found in him a quiet, erect resistance, a defiance, a strength, and confidence—all the not-yet-unfurled flags of a great victory.

"Perhaps it was the past that in such moments came to his side, speaking in the voice of the cathedrals that he went to hear again and again. In books, too, he found many thoughts that gave him encouragement. He read for the first time Dante's *Divina Commedia.* It was a revelation. The suffering bodies of another generation passed before him. He gazed into a century the garments of which had been torn off; he saw the great and never-to-be-forgotten judgment of a poet on his age. There were pictures that justified him in his ideas; when he read about the weeping feet of Nicholas the Third, he realized that there *were* such feet, that there was a weeping which was everywhere, over the whole of mankind, and there were tears that came from all pores."

I confess that when I read this searching analysis of the mind of Rodin

by Rilke, I feel as deep an intellectual and esthetic satisfaction in the poet's understanding of it as in the unswerving vision of the master of his life purpose. How much we need this kind of insight into the true greatness of man when it comes, at such far intervals of time! How often in the past has this greatness of man dwelt silently among us and none has acclaimed it. That is sufficient reason, if for no other and personal benefit, why we should if only for brief but constant periods renounce the world atmosphere in which we live and worship in our hearts these supermen of creative genius. If we do not know how, Rilke can point the way. We should cultivate this habit of entering, by sensitive and appreciative interpretation, into the souls of these men. There is nothing that I know of which will pay richer inner rewards to the aspirant in the years to come as will this living in mind and heart with men of genius through reverent study of their lives and works. And if he is making the kind of progress he should in his studies of the path, the awakening and stimulating influence of those studies should lead him instinctively to a companionship in mind with great souls. A love for what I have termed the technique of the Masters should lead him to observe in all master minds of creative work the principles and rules, often peculiar to themselves and far from the stereotyped formulae of any school, the pattern, the form and method by which they rose to eminence, and so enrich his own thought and extend his own experience in his particular sphere.

We see in Rodin this steady accumulation of material from many sources, the gathering into himself of an almost unlimited range of inspirational suggestions from the faces and forms of men and women, which he studied with inexhaustible patience. The reading of Dante, for the first time, for instance, opened up to him a vision of the shadowy forms of another generation suffering under the hand of Karma the sins of former days; and immediately these forms became translated into the living men and women around him. He saw that the heavy hand of Karma was upon them, too, and the stone he wrought to give them shape became as quivering flesh and blood in his hands expressing all the powers and passions of the hidden soul.

### *Thirteen Years of Patience*

"At last, after years of solitary labour he made the attempt at a step forward with one of his creations. It was a question put before the public. The public answered negatively. And Rodin retired once more for thirteen years. These were the years during which he, still unknown, matured to a master and became the absolute ruler of his own medium, ever working, ever thinking, ever experimenting, uninfluenced by the age that did not participate in him. Perhaps the fact that his entire development had taken place in this undisturbed tranquility gave him later, when men disputed over the value of his work, that powerful certainty. At the moment when they began to doubt him, he doubted himself no longer, all uncertainty lay behind him. His fate depended no more upon the acclamation or the criticism of the people; it was decided at the time they thought to crush it with mockery and hostility. During the period of his growth no strange voice sounded, no praise bewildered, no blame disturbed him.

"As Parsifal grew so his art grew in purity alone with itself and with a great eternal Nature. Only his work spoke to him. It spoke to him in the morning when he awakened, and in the evening it sounded in his hands like an instrument that had been laid away. Hence his work was so invincible. For it came to the world ripe, it did not appear as something unfinished that begged for justification. It came as a reality that had wrought itself into existence, a reality which *is*, which one must acknowledge."

The lesson portrayed so vividly in this passage is that of concentration and patience. For thirteen years the master retires into the solitude of his own mind, with imperturbable faith in his ideal. You may say that one cannot wait in these days of speed and demand: the thing must be done now and receive its recognition. It is never so with the things that are great. Genius is great; its works are great; and it knows how to wait. Whatever the temptation for

(Continued on Page 269)

# WHAT MEN THOUGHT

## *What Is Love?*

THE . . . *love of the mind towards God is that very love of God whereby God loves himself.*—Spinoza.

LOVE *is our highest word, and the synonym for God.*—Emerson.

YOU *may say generally that all desire of good and happiness is only the great and subtle power of love.*—Plato.

WITHOUT *that sacred passion we are less than beasts; but with it, earth is heaven and we are Gods.*—Robert G. Ingersoll.

TO *those who are good (to me), I am good; and to those who are not good (to me), I am also good, and thus (all) get to be good.*—Tao Teh King.

CREATURES *without feet have my love, and likewise those that have two feet, and those that have four feet I love, and those, too, that have many feet.*—The Culla-Vagga.

THE *man who foolishly does me wrong, I will return to him the protection of my most ungrudging love. . . .* —The Buddha.

THE *love of the sage for others receives its name from them . . . . His love of others never has an end.*—Kwang-Tze.

IT *is strange that men will talk of miracles, revelations, inspiration, and the like, as things past, while love remains.*—Thoreau.


### SUMMER SPECIALS

A collection of good books is made possible by wise buying just as is the case in the accumulation of other assets. Wise buying consists of buying when special offers are made. For example, the Rosicrucian Supply Bureau is offering the following three books for only $4.25, postage paid, as a *special summer offer.* (Of course, if you wish, you may purchase these books *separately.*) Take advantage of this offer.

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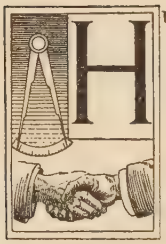
# *Temple Echoes*

By PLATONICUS, *F.R.C.*



HUMAN NATURE may be studied and analyzed in many ways. Long ago students of mysticism observed that certain subtle inner influences playing upon personality and its manifestations are determined by the month, day, and hour of an individual's birth. In addition to recognized physical heredity and all the powerful influences of environment, the soul-personality seems to have certain *inner tendencies* which are determined at the moment of birth. These tendencies can be and are modified by the human will and by other overt factors; nonetheless, they are always within the self, and do assist in shaping the general contour of life.

A number of years ago Dr. H. Spencer Lewis, first Imperator of AMORC, in this jurisdiction, described these subtle Cosmic influences in detail in a volume entitled *Self-Mastery and Fate With the Cycles of Life.* (This important work is available in large public libraries and may be obtained from the Rosicrucian Supply Bureau, San Jose, California.) The *soul cycle* analysis which follows rests primarily upon the book of Dr. Lewis, and readers are referred to it for complete information.

To understand the soul cycle we divide the year (any year) into seven equal periods, beginning with March 22. The influences are constant, and remain the same for any year of your life. The first period of the soul cycle is from March 22 through May 12, and persons whose birthdays fall within this period, with few exceptions, have the following tendencies within: There is a powerful drive for *self-expression,* which is often a dominant note of personality. Dr. Lewis suggests that many persons born in this first period have attained considerable recognition and achievement in past incarnations, and the subjective memory of this accomplishment spurs the will and ambition in this life. If thwarted in this deep-lying urge to express themselves naturally and creatively, nervous and physical troubles often ensue. They are sometimes temperamental and unpredictable in emotional responses. There is much determination in their make-up, and a strong desire to create and to be useful in this world.

Persons born in the second period of the soul cycle, from May 13 through July 3, are often characterized by the words *fluidity* and *movement.* There are two or more distinct sides to their personality—one side is presented in the business world, another to friends and close acquaintances, and still another to the family. The variation between these aspects of the self can be very rapid, even astonishing to observers.

Natives of this second period are fond of travel and movement; if unable to see the world or any considerable portion thereof, they carefully explore their immediate surroundings, and like to move about in the course of the day's work. They are often found as successful traveling salesmen, since they have quick minds and are good talkers. In

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fact, they are seldom at a loss for words, and can be very amusing and incisive in repartee. They usually have a strong sense of responsibility, and are sympathetic, kind, and easily moved to help others.

Those born in the third period of the soul cycle, from July 4 through August 24, are usually energetic in nature, competitive and fond of carrying an issue to victory. They respond quickly to *challenges* and *obstacles*, and love to achieve mastery over difficulties. In fact, these persons will often unconsciously select the "hard way" in advancing themselves or in solving a problem, as they grow through struggle and opposition.

They are social-minded, and frequently function effectively in organizations of all kinds. Sometimes they are in reform movements, politics, fraternal activities, and in military careers. Here is often the "organizer" and leader type, able to sway and guide other people. They are inclined to be self-contained and self-reliant, sensitive and occasionally moody.

The fourth period of the soul cycle, from August 25 through October 15, furnishes us with many mental and inspirational types of individuals. Native of this period frequently are educators, writers, scientists, professional workers, office managers, and systematizers. They excel in activities requiring the application of intelligence and reasoning power, and will usually find their happiness in such pursuits.

In past embodiments most of these persons have had mystical instruction and the privileges of spiritual unfoldment, and they are not fully content and harmonious in this life until their studies of the higher, mystical principles of life have been resumed. When the mental and spiritual aspects of their nature are coordinated, unusual development is made possible.

Versatility is the keynote of individuals born in the fifth period of the soul cycle, from October 16 through December 6. They usually are talented or competent in several vocations, or in several avenues of expression, and will find their life mission in using these talents for the good of humanity. A strong humanitarian sense is indicated, a powerful urge to help others in personal unfoldment. This is coupled usually with a keen sense of justice, and with it a will to fight for the underdog if necessary.

Dr. Lewis was himself a fine example of the highest type of personality in this period. He was extraordinarily versatile, and found ample use for all of his talents and capacities in re-establishing Rosicrucianism in the Western world.

Natives of the sixth period, born from December 7 through January 27, make excellent friends and companions. Their strong inner urge is to make life more beautiful and pleasurable for others. For this reason, persons born in this period frequently become actors and actresses, artists, musicians, dancers, entertainers, hosts, and experts in public relations. They are very likable, and usually have many friends who are loyal to them.

These individuals are sensitive, impressionable, and fond of the amenities of life. In a sense they serve as lubricants for the grinding wheels of life; they help us to see and enjoy the bright and happy side of existence.

Finally we come to the seventh period of the soul cycle, which is not at all baleful, as some might imagine after considering the seventh period of the individual yearly cycle, as explained in last month's column! Persons born between January 28 and March 21 are usually *old souls*, to whom many incarnations of life experience have given a deep understanding and a strong sense of *justice*. They are very judicious, often wise beyond their years, and function well as judges, magistrates, arbitrators, administrators, and executives. Their capacity to weigh and decide upon controversial, involved issues is very marked. Ralph M. Lewis, Imperator of AMORC, is an excellent example of a highly developed personality in this seventh period of the soul cycle.

In personal habits the natives of this period are usually reserved, cautious, somewhat shy, moderate and conservative in tastes. They are very steadfast as friends, and strong in loyalty to principles and causes in which they believe.

In brief, these are some of the inner tendencies playing upon the lives of persons born in these respective periods.

Consider well your own inner nature, as it has thus far been revealed to you, and the characters of your friends and of members of your family. You will undoubtedly find many inner characteristics corresponding to the ones suggested in this short analysis of the soul cycle.

* * *

In August of 1946 the Rosicrucian Order was honored in adding to its executive staff Señor José Antonio Calcaño Calcaño as Director of the Latin-American Division of AMORC.

Mr. Calcaño was born in Carácas, Venezuela, on March 23, 1900. His father, Emilio Calcaño, has been a private teacher of English for fifty years. The elder Mr. and Mrs. Calcaño recently celebrated their sixtieth wedding anniversary. His ancestry is Spanish and Italian, with the first Calcaños coming to Venezuela in the seventeenth century.

Young José Antonio received his education in Carácas, and early in life decided to be a physician and musician. The former ambition left him at maturity, but music has been a great influence in his life, and he has achieved a notable musical career. His degree was obtained in the National School of Music of Venezuela, supplemented by advanced studies in the conservatory of Berne, Switzerland. There he studied piano, piano teaching, and orchestra conducting.

After leaving school, Mr. Calcaño joined the editorial staff of *El Heraldo*, a leading newspaper of Carácas. For many years he was music critic and had heavy editorial responsibilities. In his twenty-ninth year an opportunity was presented for diplomatic service, which he seized. For seventeen years Mr. Calcaño served the Venezuelan Ministry of Foreign Relations, rising to the posts of head of the international economic division and director of the Foreign Minister's Cabinet. His diplomatic career took him to many countries of Europe and the Americas; he was attaché in Switzerland, Consul in Dublin, Counselor of the embassy in London, and Consul in St. Louis. He represented Venezuela at several international conferences, and was Chief Counselor of the Venezuelan delegation to the United Nations Conference on International Organization at San Francisco in 1945. Mr. Calcaño resigned from the diplomatic service of his country in 1946 to accept his present post with AMORC.

During all these years he actively continued his musical studies, and wrote much in the field of Latin-American music. He has composed several symphonies, chamber music, and other musical numbers which have received the discriminating approval of large groups of listeners. For years he was a professor of music at the National School in Carácas, teaching piano, music appreciation, and aesthetics. He also conducted a large choral society.

In 1930 Mr. Calcaño was married to Carmen Aurrecoachea, who is also of a very old Venezuelan family. Mrs. Calcaño is musically and literally inclined, and harmonizes well with her husband in his mystical studies.

Like so many students of mysticism, his earliest occult inclinations carry back to boyhood. While in his teens he began to read works in oriental mysticism and theosophy. Later, with an informal group of friends, he pursued several byways of occult study; then followed, in his later twenties, a period of unbelief, of pure materialism.

Not long thereafter he began some musical researches in ancient Indian and Mayan antiquities. The numerous mystical and occult references and symbols awakened his earlier interest, and he plunged into higher studies with renewed determination. He was conscious of searching for an Order, or desiring to receive authentic initiatic instruction. In 1937 while stationed in St. Louis, Missouri, the Calcaños attended a Rosicrucian public lecture, which resulted in their becoming members of AMORC.

Frater and Soror Calcaño have benefited greatly from their ten years of Rosicrucian study and practice. There has been a steady improvement and harmonization of their material affairs, and a deepening inner understanding. To put it simply, the desire for mystical knowledge has been amply fulfilled.

Several years ago, Frater Calcaño was appointed Inspector-General for Central and South America, then Grand

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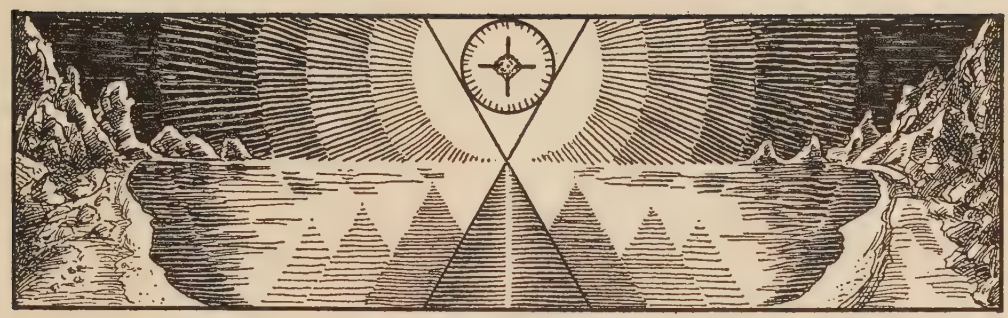

# *The Vibrating Universe*

By J. T. Arneson, F.R.C.

VERY molecule, every atom of this globe, animate and inanimate, is in constant vibration. Each mineral and each life cell—in man, animal, or insect—vibrates on its own special frequency and wave length. Also, there are vibrations of sound, of color, and of smell—of heat and of light. In addition, the earth and all its living things are continuously being bombarded by stellar vibrations and cosmic rays, of a frequency too high for us to comprehend. And, furthermore, the earth is surrounded and criss-crossed by magnetic bands and man-made radio currents, all vibratory in nature.

Because its effects are more readily apparent, we are chiefly concerned in this day and age with the vibrations of sound. We get an inkling of the power of vibrations when a sudden clap of thunder makes the house jump on its foundation and sets the very earth under foot to trembling. There are octaves of sound vibration above and below the octaves audible to our ears. It is a well-established fact that animals and certain insects can hear sounds which, because of their higher frequency, are entirely inaudible to us.

Vibrations of sound can cause pleasure or pain according to their effect on our emotions. A rhythmic tune will set the foot to tapping involuntarily, while a plaintive melody will often put a lump in the throat or cause tears. A dog will cry out in pain at the blast of a steam whistle, and will howl mournfully at the strains of a violin.

Ants, it is said, receive vibrations of sound through their legs. It is believed that other types of vibrations are received through their sensitive mandibles.

Snakes receive vibrations through their tongues. When a serpent sticks out his tongue he is said to be "listening." Actually, he is "feeling," sensing all manner of vibrations necessary to him in his way of life.

Some insects are capable of amazingly powerful vibrations. A single Jerusalem cricket can keep a whole neighborhood awake with his rasping sound.

Far more subtle, but none the less powerful, are the soundless vibrations sent out by certain moths and butterflies. It has been demonstrated that they can locate their mates (the opposite sex) when separated by a distance of two miles. What a remarkable provision of nature for preserving this fragile creature!

There is power in the human voice—power to influence or to offend. Every army officer knows something of the working of this law. In giving commands, it is a recognized fact, that an officer can inspire his troops to instant compliance, or, conversely, incite them to mutiny, depending on the tone of voice, or rather, how the voice is modulated. That peoples of ancient times knew of the power of the spoken Word is evidenced by the old proverb: "A soft answer turneth away wrath."

Bees and hummingbirds are attracted to the flowers by color and by fragrance. Bees are known to travel long distances from the hive to locate a patch of flowers. It is another example of Nature's foresight that the flower needs the bee as much as the bee needs the flower. The bee needs the nectar from the blossom, and the blossom needs the bee to scatter its pollen, in order that the species may be perpetuated.

God is said to have created this universe by a Word, that is to say, He spoke the universe into being. He must have spoken with a voice of thunder, a Word of tremendous vibrational power, to cause nebulous matter to "jell," as it were, and set worlds to spinning. When God said, "Let there be light," He did not speak in the ancient Hebrew, nor any other known tongue, for languages had not yet come into existence. Undoubtedly, it was rather a powerful cosmic vibration that brought about the desired result.

There is abundance of evidence to support the theory that peoples of antiquity, as, for instance, the Druids and the ancient Egyptians, knew of the existence of this strange power of sound vibrations. Such monuments of antiquity as Stonehenge, in England, and the great pyramids of Egypt lead one to conjecture that some lost knowledge, an occult power, must have been employed in their erection, but just what was it? There seems to be no logical explanation for these great accomplishments.

There are many lesser examples of the power of vibrations. For instance, there is the story of how the great tenor Caruso once shattered a wineglass with his voice. He set a thin glass on the edge of the piano, so the story goes, and began to sing. As the singer's voice rose, the glass began to dance. When at last the voice reached its full vibrational peak, the glass collapsed in fragments.

But the classic example of the power of vibration is found in the Bible story of the Battle of Jericho. This illuminating bit of ancient history is found in the Book of Joshua, Chapter 6. The story relates, in some detail, how the hordes of Israel encompassed the city in silence, six times in six days. On the seventh day they circled the city seven times, and on the last time around they sent up a great shout, accompanied by a blast from seven rams-horn trumpets, and the walls of the city tumbled down flat. (Note also in this story the employment of the mystical number seven.) That the Israelites, under Moses and Joshua, were well versed in the mystic arts is evidenced by their many so-called miracles. While the Bible account does not say so, is it not logical to presume that the host all shouted a single magic word, or intoned a combination of vowel sounds of high vibrational potency?

Most powerful of all, yet least understood, are the cosmic vibrations. That they exercise a profound influence on our lives there can be little doubt. It is in this realm of cosmic vibration that we find all manner of psychic projection, fourth dimensional manifestation, and all occult phenomena. One phase of cosmic vibration is known to science as the cosmic ray. Army scientists, working on this project at White Sands, New Mexico, are attempting to trap this elusive cosmic ray in the stratosphere with the aid of the famous V-2 rockets. But can this matter be intelligently and safely approached from a purely materialistic viewpoint? We are about ready to admit that harnessing the atom was a mistake, in a world intellectually and morally unprepared for it. We are told that we must take three steps in self-betterment for every step gained in studying the mysteries. It would seem that any study of cosmic vibrations should be based upon a spiritual, rather than a materialistic, approach. For are we not encroaching still deeper into the precepts of the Divine?


## LONDON INVITES YOU

Rosicrucians in London, England, and vicinity are urged to attend the newly-organized A.M.O.R.C. Chapter in that city, known as the Francis Bacon Chapter. Write at once for time and place of meetings. Do not miss interesting features. Master: Dr. William Mellor, 6 Broadlands Avenue, London S. W. 16, England. (Also see *Digest* Directory.)

## THE SANCTITY OF WORK

(Continued from Page 262)

achievement and notoriety, we must learn to stand back and nourish the fire of the soul. Rodin did this so perfectly that his work "sounded in his hands," and so became invincible. If we want these prime lessons of genius focused in one masterpiece of supreme perfection, we may observe Rodin's undraped figure of Hugo in exile. It speaks volumes. The massive and rugged body of the poet seems to partake of the very nature of the granite block upon which it inclines, with which it is incorporated and partly hidden. The fine head rests, heavy with thought, upon one hand, in profound meditation, and in such an attitude that the whole history of the tragedy of genius speaks from it. No artist can do more than this: to penetrate into and reveal in his art the soul of man and its secret life; for thereby is taught the way of the immortal spirit in the flesh, its struggles in the toils of matter, and the imposition of its will upon the aspiring mind, that it may mirror forth at length in its work the last word of its experience of life conflict. Moreover, this is exactly applicable to the awakened aspirant on the path; he too must grapple with this same problem of the high ideal of mastering the resources of mind and soul, that he may look with clear and compassionate eye into the soul of men and reveal it to itself. We call this seership, and of the highest grade. It does not come of crystal gazing or pranayama. Rodin attained to his seership through the blood of the heart; and that is the only way for us. It is a renouncing of the passing and transitory for the enduring values of the informing life.

There are optimists who would have us believe that war stiffens the sinews, enlarges the mind, brings the best out of the youth of the time and plants it on the road to high achievement. I do not agree with them. There is abundant evidence that precisely the opposite is the case. War degrades and demoralizes and brings the worst in humanity to the surface. I doubt whether any war has produced such an ebullition of superficiality and slackness of mental and moral fiber, paltry ambitions or none, and a genius for not taking pains, as the war we have just seen. Authorities in church and state in Britain have publicly testified to it. The idea of the sanctity of work is a theme for derision. But we on the path of a higher culture think and teach otherwise. We hold up these characters possessed with an idea and giving a life's full devotion for it as the only worth-while example in a world which has lost its bearings. If such characters had not existed in abundance in the past, and many are with us today, I should lose my faith in humanity: for the ideals of men are low. It is for us to counter to the best of our ability this curse which war has opened upon us. Unless we do so there is no peace for us; life will have lost its beauty, dignity and culture, and we shall have taken that retrograde step in evolution which will brand us for an incarnation with the mark of the many who have gone weakly down with the tide and renounced the hard won and immortal values which every son of genius has striven to fix and establish as a beacon for our guidance to a higher destiny.

The human face, in which is written the story of the beauty of worship, of loving devotion, of fierce ambition, of the mind in adversity, of the spirit rising to supremacy! Rodin has taken all these, and more, for his province. Every line of this human manuscript he scanned inexorably through the years, until he became clairvoyant of types of all conditions and knew just what the hand of destiny had wrought in them.

### *The Last Cycle*

Rilke has developed this thought with real artistic beauty. I quote him at length here, because it reveals his profound comprehension of the master, and we shall be the better for reading it.

"But he returned to the faces of men with an ever-growing, richer and greater knowledge. He could not look upon their features without thinking of the days that had left their impress upon them, without dwelling upon the army of thoughts that worked incessantly upon a face, as though it could never be finished. From a silent and conscientious observation of life, the mature man, at first groping and experimenting, became more and more sure and

audacious in his understanding and interpretation of the script with which the faces were covered. He did not give rein to his imagination, he did not invent, he did not neglect for a moment the hard struggle with his tools. It would have been easy to surmount, as if with wings, these difficulties. He walked side by side with his work over the far and distant stretches that had to be covered. Like the ploughman behind his plough. While he traced his furrows, he meditated over his land, the depth of it, the sky above it, the flights of the winds and the fall of the rains; considered all that existed and passed by and returned and ceased not to be. He recognized in all this the eternal, and becoming less and less perplexed by the many things, he perceived the one great thing for which grief was good, and heaviness promised maternity, and pain became beautiful.

"The interpretation of this perception began with the portraits, and from that time penetrated ever deeper into his work. It is the last step, the last cycle in his development. Rodin began slowly and with infinite precaution entered upon this new road. He advanced from surface to surface following Nature's laws. Nature herself pointed out to him, as it were, the places in which he saw more than was visible. He evolved one great simplification out of many confusions as Christ brought unity into the confusion of a guilty people by the revelation of a sublime parable. He fulfilled an intention of nature, completed something that was helpless in its growth. He disclosed the coherences as a clear, evening following a misty day unveils the mountains which rise in great waves out of the far distance.

"Full of the vital abundance of his knowledge, he penetrated into the faces of those that lived about him, like a prophet of the future. This intuitive quality gives to his portraits the clear accuracy and at the same time the prophetic greatness which rises to such indescribable perfection in the figures of Victor Hugo and Balzac. To create an image meant to Rodin to seek eternity in a countenance, that part of eternity with which the face was allied in the great course of things eternal. Each face that he has modelled he has lifted out of the bondage of the present into the freedom of the future, as one holds a thing up toward the light of the sky in order to understand its purer and simpler forms. Rodin's conception of art was not to beautify or to give a characteristic expression, but to separate the lasting from the transitory, to sit in judgment, to be just. . . .

"His later sculptures of women have a different beauty, more deeply founded and less traditional. Rodin has, for the most part, executed portraits of foreign women, especially American women. There are among these busts some of wonderful craftsmanship, marbles that are like pure and perfect unique cameos, faces whose smiles play softly over the features like veils that seem to rise and fall with every breath; strangely half-closed lips and eyes which seem to look dreamily into the bright effulgence of an everlasting moonlit night. To Rodin the face of a woman seems to be a part of her beautiful body. He conceives the eyes of the face to be eyes of the body, and the mouth the mouth of the body. When he creates both face and body as a whole, the face radiates so vital an expression of life that these portraits of women seem prophetic.

"The portraits of men are different. The essence of a man can be more easily imagined to be concentrated within the limits of his face; there are moments of calm and of inward excitement in which all life seems to have entered into his face. Rodin chooses or rather creates these moments when he models a man's portrait. He searches far back for individuality or character, does not yield to the first impression, nor to the second, nor to any of those following. He observes and makes notes; he records almost unnoticeable moments, turnings and semi-turnings of many profiles from many perspectives. He surprises his model in relaxation and in effort, in his habitual as well as in his impulsive expressions; he catches expressions which are but suggested. He comprehends transitions in all their phases, knows whence the smile comes and why it fades. The face of man is to him like a scene in a drama in which he himself takes part. Nothing that occurs is indifferent to him or escapes him. He does not urge the model to tell him anything, he does not

wish to know aught save that which he sees. He sees everything."

There is a note of triumphant finality in this last sentence of Rilke. I do not doubt the assertion as applied to Rodin within the whole sphere of his art. His characters in stone are as perfect as man can hope to make them. These creations impress one with the amazing fullness of experience of the master and his manual dexterity in expressing the most elusive and the most dominating tones of thought and emotion of his subject. They do not awaken the emotion of beauty so much as the sense of power resulting from deep meditation and willed effort. They are creations of incarnate thought. And the secret of this great art was the one idea which dominated Rodin throughout his life: the sanctity of work. His spirit never slept.

"He was a worker whose only desire was to penetrate with all his forces into the humble and difficult significance of his tools. Therein lay a certain renunciation of Life, but in just this renunciation lay his triumph, for Life entered into his work."

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*RODIN by R. M. Rilke, Grey Walls Press, London.

## IS FAITH HEALING POSSIBLE?

(Continued from Page 246)

that constitutes a *positive knowledge.* It is the result of a direct visual experience. The sheets of water pouring from the skies give rise in my mind to nothing other than the idea of rain. No subsequent reasoning on my part will alter my experience of the phenomenon. If, instead, when I go to the window, I notice that the sun is obscured, that the clouds are darkening and moving rapidly, I *believe* that a storm is in the making. I have not yet experienced the storm; that is, I have not experienced the rain. The clouds *might* pass by and the sun may come forth. I am reasoning deductively from a series of particulars to a probable generality, namely, that the rain will ensue. It is my belief, not my knowledge, that it will rain. It is not an immediate knowledge but one that must be arrived at by deduction. It could be altered by the more positive experience of subsequently seeing the sun appear and the day clear.

Faith is distinguished from belief in that it is a reliance upon a transmitted idea. It is the acceptance of an *implied* reality. When we have faith in something, we neither experience it directly by, for example, personally seeing or feeling the object, nor have we arrived at a conclusion as to its existence, the result of reasoning. A small boy has faith in the claims of his father. He may have no positive knowledge of the results of such claims—no way in which he may sufficiently reason about them, so as to form a probable belief. He, therefore, accepts the *implied reality* of his father's statements.

The dangers of faith are apodictical. Enlarged experience and subsequent reasoning may often shatter faith. While it is true that immediate knowledge, ideas that arise directly out of a sense experience, may be ultimately proved as wrong or to have been the result of illusion—and our own conclusions, as well, may be false—at least they are less subject to drastic change than faith. The one who allows faith principally to motivate him must indeed lead a sheltered life and resist serious reflection upon those experiences which he has had. It is perhaps for this reason that most organized religions abhor rationalization and emphasize faith.

On the positive side, faith does have certain physiological advantages. It is known that there is an intimate relationship between the emotions and the organic functions affected by the activation of the autonomic nervous system (the motor nerves). There are three divisions of this nervous system. The cranial division, when properly stimulated, aids digestion; the heart is quieted, blood is moved to the internal organs; and, in fact, a comfortable state of body and mind is induced. Those thoughts which remove fear and doubt so affect the autonomic nervous system that one experiences peace and freedom to pursue life's avenues. Thus we can say that these are the physical accompaniments of faith.

Implicit faith removes aggravation and disturbing stimuli. Faith inhibits fear and anxiety which are disturbing factors of health. Fear tends to dissipate the emotions. Intense fear will destroy the faith attitude of the mind and, through the autonomic and sympathetic nervous system, disturb the organic functions. Faith is, to an extent, a self-administered anesthetic. Since most of our fears are groundless, most certainly, where actual knowledge about the exigencies of life is not possible, it is better to substitute faith for them. Much of faith is the consequence of potent suggestions which allay fears and permit a resurgence of nature's healing powers.

### *Diseases Classified*

Faith healing has been noted to have its greatest effect on certain diseases. Although of an almost infinite variety, diseases or conditions may be grouped, for the purpose of this topic, into four general classes: *Structural abnormalities*, either congenital or adventitious, such as harelip, malformed legs, feet and arms, missing limbs and twisted spines; *organic diseases*, which include stomach ulcer, cancer, tuberculosis, and diabetes, and are presumed to be the result of an infection which causes an alteration or degeneration in the body; *mental diseases*, some of which, as idiocy, are inherent and others the result of excessive strain upon the emotions and nervous system; and *functional disturbances*, about which there is little technical knowledge as yet. They are often called psychoneurotic states. It is supposed that they are not caused by infection, but constitute a disturbance in the *function* of the organism, and not in its structure. In other words, something has prevented the human mechanism from properly operating, and this has resulted in phobias, obsessions, hysteria, and hysterical paralysis.

Hysteria pains are often confused with organic diseases. Physicians admit that those who have these hysteria pains—the result of the mental state—have symptoms, or say they have, which parallel almost any kind of disease. Paralyzed arms and legs of this functional nature are common, as is the loss of the power of speech. Actually, the organs and their structure have not been inherently altered. The victim has the obsession that they have and, in effect, the results are the same.

Most types of faith healing effect cures in this latter classification. These functional disturbances are most commonly cured by hypnosis; that is, the implanting of a suggestion in the subjective mind of the patient to oppose the obsession. Many of the cures are effected at religious shrines throughout the world. The faith healing removes the inhibition which is causing the functional disturbance. The excitement of such faith healing, the incidents and traditions associated with the place, the masses of people, the chanting and prayers provide an *intense* new stimulus. There is a reassociation in the mind which dominates the obsession, causing a neural discharge of energy by which apparently the miraculous healing occurs. The cripple may be seen to throw away his crutches and walk upright.

The strange phenomenon of the stigmata is the result of intense suggestion and nervous influences. It manifests in changes of the circulation of the blood and the strange coloring and disfigurement of the skin. These conditions are evidence of what *mind* can do to the functioning of the body. A strong suggestion, accompanied by the emotional stimulus which circumstances at these religious shrines often provide, accounts for the cures attributed to them.

Statistically the fact remains that most of these cases are *not* permanently cured. The original nervous weakness, because of which the functional disorder occurred, persists after the exceptional stimulus, the excitement of faith healing, subsides.

### *Curative Value*

Again, it is necessary to emphasize the curative value which faith does have. It does remove fear. It does quiet the mind and thereby permits the *natural* healing forces to assert themselves. Every physician tries to inspire faith in his particular method. In so doing, he reduces the conflict between the stimulus of his treatment and the emotional distractions of the patient. The patient relaxes and is mentally and

physically in a state conducive to healing.

Faith in prayer, as a healing agent, has the same sound psychological value as related above. Aside from the patient's bringing himself into harmony with those Divine forces in which he has belief, he is, as well, dominating his emotional self by his thoughts. The cranial stimulus is beneficial to his autonomic and sympathetic nervous system. A patient may have faith in a physician, not because of his cures but because of his personality. This constitutes a strong suggestive influence on the patient and he becomes more receptive to the prescribed treatment.

Although psychologically faith has the advantage of removing inhibitions and stimulating the normal functions of the organism, its value should not go beyond that. It must not be accepted as a panacea for all ills. To know nature's laws, which can be invoked to aid the healing of disease, is far more advisable than to rely solely upon faith. To know the cause of an infection and to remove it by natural means is more expedient than to have the general faith that it shall be dissipated by some agency.

In true *metaphysical healing*, faith is not, contrary to common belief, the principal factor. Metaphysical healing utilizes a combination of breathing exercises and such psychological factors as the adapting of the mind to positive suggestions and, of course, the placing of one in harmony with the forces of nature and the conditions of his environment, making possible the rejuvenation of organic functions so that the natural processes of healing can repel the disease. Most certainly, knowledge instills confidence and the beneficial effects which it produces will have more permanency in a world where reason must prevail.

## TEMPLE ECHOES

(Continued from Page 266)

Councilor. He assisted with numerous translations and served in many advisory capacities. Early in 1946 he was instrumental in organizing an AMORC Chapter in Carácas, and this new Rosicrucian group is flourishing today.

As Director of AMORC's Latin-American Division, Frater Calcaño sees immense possibilities for the future. Chapters and Lodges are in process of formation in many of the large cities of Latin America. Membership is increasing with unusual rapidity, at an even faster rate than the English-speaking section of the Order. A strong cycle of mystical awakening, which Frater Calcaño traces back some ten years, in Latin America, is in full swing now. People are hungry for the type of instruction and development that the Order is constituted to give.

His division also serves the Spanish-speaking members of AMORC living in such various countries as China, Portugal, parts of Africa, the United States, and Spain.

The personnel of our Spanish-American Division is steadily increasing, as well as the membership, and under the wise, cultured leadership of Frater José Antonio Calcaño Calcaño its very promising future seems assured.

## ANNUAL RALLY OF THE NEW YORK CITY LODGE

The New York City Lodge will hold its Sixth Annual Rally on Saturday and Sunday, October 11 and 12. All active members of AMORC are cordially invited to attend. The inspiring Ninth Degree Initiation will be conferred upon members of that degree on Sunday afternoon. Convocations, and addresses by the Master of the Lodge, Past Masters, and by other dignitaries are scheduled. Particular emphasis will be given to experiments and demonstrations of Rosicrucian principles through the means of motion pictures. Saturday night a social function will be held for members, their families and friends, so that all may become better acquainted. Refreshments will be served. Registration fee for the Rally is $1.50. The usual initiation fee for the Ninth Degree is $1.00 additional. Anyone desiring room reservations should write to Mrs. D. B. Tripp, Chairman of the Rally Committee, 2 Midland Gardens, Bronxville 8, New York, stating the nights for which these reservations should be made, and enclosing deposit.

# SANCTUM MUSINGS

## THE DISCIPLINE OF LIFE

By Thor Kiimalehto, Sovereign Grand Master

What are the causes for the present disturbed World conditions? Have they not their root and origin in the individual, in his thinking and acting? On every side we see people trying to escape from themselves by plunging into noise, confusion, and sordid activities. They become gamblers for large stakes, they bet on the horse races, they play bridge every afternoon, they attend motion pictures several times a week, they drink heavily, they are always in crowds. They cannot bear to be alone. They fear solitude and quiet. They cannot concentrate on a book. They find it difficult even to sit through a lecture unless it is as humorous as a comic strip. They like to move in crowds, they want to keep going, they do not wish to think, and they want immediate results. Anything like long-term planning and consideration of ultimate consequences is beyond their comprehension.

These people fill the restaurants, the motion-picture theatres, the dance halls, and the society functions. The hours they waste in the most trivial and aimless occupations fill the soul of a hard-pressed worker with wonder. Some day these people will be compelled to face life in a crisis, or a shock may sober them. They will change radically and take life more seriously. Often such persons find themselves spiritually unprepared to surmount a major crisis in life. They collapse. They lose nerve. They attempt suicide. It is impossible to flutter through life like a butterfly. We must learn to use our brains. Life will not permit us to live for enjoyment alone. Life will compel us to develop our minds, and our inner resources and potentialities, to improve our characters. For some there will be no rising, if they deliberately kill the spark of Divinity, in trying to break through the shell of materiality.

We are not advocating the life of the stern and drab Puritan. We do not want joy and laughter ruled out of life. We do not consider the hermit the highest type of human being. We want to see people happy, full of fun and good humor, adjusting themselves easily to the exigencies of life and to each other. We want to see people broad-minded, tolerant, and outspoken. At the same time, to try to avoid the discipline of life, to try to solve the problems through escape, to take refuge in daydreams, superficial pleasures, and excitement is disastrous.

There is no such thing as escape. Problems must be solved or we are defeated. Unsolved problems pile up to be met again in some future incarnation, if not in this one. Life demands

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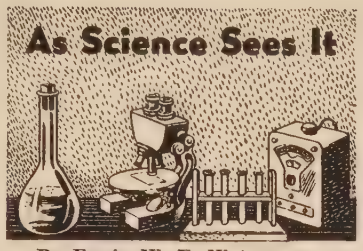
that we grow. We must grow in every way. We must develop mentally and spiritually. We must master the conditions on the earth plane. We must develop our potentialities. We must build up a philosophy of life to pass unscathed through temptation, trial, and difficulties—to meet losses and reverses.

Let us analyze ourselves. Are we trying to escape from life and its responsibilities? If we are, let us admit that we are heading for disaster. Are there serious problems in our lives? They must be faced. Have we serious mental and emotional shortcomings? Let us make an effort to overcome them. We can look upon life as a great game. If we study the rules of the game and enter upon the contest in high spirits and great pleasure, like a strong man about to enter a race, we can meet every problem successfully. Meeting a problem does not always mean to eradicate it. It may mean adjusting ourselves to it adequately. The physical handicap cannot be removed. The fortune swept away cannot be built up for some time, if ever. The beloved person who has passed out of our life, cannot return to us.




By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- A new electric instrument has been devised during the war for the measurement of temperature changes, an instrument which is so extremely sensitive that it is able to indicate variations in temperature as small as one ten-millionth of a degree within one thousandth of a second.
- The world's largest telescope, the 200-inch reflector located on Mount Palomar in Southern California, is nearing completion and is expected to start operating at the end of this year. It is estimated that with this instrument man's vision will penetrate the universe twice as far as heretofore.
- Scientists at Johns Hopkins University have discovered that the compounds of certain rare metals, such as Columbium, when cooled to extremely low temperatures (440 degrees below zero Fahrenheit, approximately) suddenly become sensitive to radio vibrations and may be used directly as radio receivers.
- The juice pressed from the leaves and stems of tomatoes is said to yield, after proper chemical treatment and concentration, a new substance called **Tomatin.** This substance has been found effective in treatment of certain diseases of the skin and scalp caused by fungi, such as athlete's foot.

It frequently happens that life compels us to take a new direction. We must live in a new environment. We must get along with people of a totally different type. We must learn to be an employee. We must learn a new trade. We must unlearn old habits. We must get accustomed to a new routine. We can balk, we can complain bitterly, we can feel aggrieved—consider ourselves abused, suffer from self-pity, and shed copious tears. That is the reaction of a poor sport. On the other hand, we can make up our minds that it's all in the game, that it's all for the best, and we can enter upon the changed circumstances with the determination to make good.

Here is where a philosophy of life such as ours is a tremendous help. We know that life is a school, and that we are undergoing a purposeful discipline. No change in our lives, therefore, is insignificant. Every change is meaningful and important. A change means that certain aspects of our personality will be brought to the fore. In the Divine consciousness is held the perfect archetype for each and every one of us. We are slowly evolving in the direction toward this perfect archetype. Like the rose in full bloom, each and every petal must unfold. Everyone of our faculties and abilities must be developed. To develop a rich, many-sided personality that will function smoothly and creatively and joyously, a many-sided training is necessary. It is difficult to have an incentive for continued growth in a narrow environment, or in one position, or among one group of people. We find novelists and poets deliberately seeking varied experiences so that they may write a broad background of knowledge of life and people.

As Rosicrucians, therefore, we can face major changes not only calmly but zestfully. We can take a deep interest in our development. We can try to discover the purpose of each change, and try to make the new experience just as effective and meaningful as possible.

We can extract the most from each experience. An exercise in music may be dull but it becomes significant when the nimbleness of the fingers resulting will enable us to play a beautiful and inspiring sonata. To follow a strict regime in diet may seem an unbearable deprivation, but the health and beauty resulting make all the sacrifice seem worth while.

We can look upon the changes in our lives in their creative and adventurous spirit. It is extraordinary how a situation changes when our point of view changes. Misfortune and losses suddenly become transformed into opportunities. Sometimes we are permitted to plan and sometimes we must extract what we can from what life brings to us. It is not difficult to recognize when we may plan to our heart's content and when we must just simply adjust ourselves to situations into which life is plunging us. If we have the privilege of planning, let us make the most of the opportunity. If we must solve life's problems, let us do so with the knowledge that we are not marking or wasting time, but undergoing fruitful experiences. Let us take a keen delight in acquisition of knowledge. Let us take pleasure in knowledge that comes not only from books but from life. Let us take pleasure in seeing new aspects of life, learning new situations, experiencing new reactions, and developing unknown capacities of our personality. We gain power from knowledge, above all, power to help others. He who has passed through a nervous breakdown is able to guide another successfully from such experience. He who has conquered a serious bodily impairment can become a guide to others. He who has successfully built up a new career, a new business, or entered upon a new field of work becomes an inspiration to others. It is a great joy to be able to point out to others both pitfalls and opportunities. It is a great joy to share knowledge and to have many friends in different walks of life. It is a great joy to look back upon a life of varied, even tumultuous experiences. Work, duty, responsibilities, can all be turned into sources of satisfying joy and self-expression.

We need the pioneering spirit in life. We must not be afraid of new scenes, new people, and new types of work. We must not avoid new adjustments and shrink from new methods. We must not consider it a hardship that we must keep abreast of the times. Let us live daringly. Let us grow joyously. Let us feel that each day is a new adventure. Let us meet people with pleasure. To live daringly, to seek new experiences, to grow, is to find the fountain of youth, to look young and feel young. How beautiful and inspiring is a life of growth, adventure, and experience. How pitifully empty is a life of cards, excitement, and noisy crowds. To face life brings unexpected thrills and pleasures. How pitiful that we try to avoid it. Escape is not the way. Its pleasures are spurious, empty, and disappearing. Its end is dust and ashes and a bitter taste in the mouth. Escape is a mirage, a delusion, and a snare; but facing life is health, growth, and joy.

People frequently accuse us of providing our members with an escape from life, because we teach life eternal and reincarnation. Such a criticism reveals a complete lack of understanding of our aims and course of study. We do not provide a method of escape. We teach the way of life. We teach the key to life's enigmas. We help a man find his true place in the world. We open a man's eyes to self-knowledge, to his true potentialities, to his rightful relation to his tasks in life, and to his fellow men. A man first begins to live when he becomes a student of mysticism, when he sets his feet upon the Path, when he enters upon the Way. A man first begins to conquer life when he has mastered the laws of life. He is no longer a ship adrift upon the waves. He is truly the master of his fate and captain of his soul. No man knows what life is or means until he learns the spiritual basis of all life.

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Homely philosophy is an appeal to popular opinion rather than a challenge to individual reason.—*Validivar.*

## THE MEDITATION TREE

The famous Catalpa Tree, in the gardens of Grey's Inn, London, England, planted by Sir Francis Bacon. Beneath its heart-shaped leaves, it is related, this celebrated philosopher and statesman held many conferences with renowned personages. Perhaps the great Shakespearean plays, the authorship of which many attribute to Bacon, were written in its enticing shade and beneath its once stately boughs. *(AMORC Photo)*

# HAVE YOU A QUESTION... or a Problem?

I CAN answer questions that may definitely affect your life for the better—or perhaps solve a personal problem. No, I am not an oracle or a sage. I am the *Rosicrucian Forum* Archivist. I have access to thousands of experiences of men and women throughout the world. The things you want to know parallel the information contained in these timeless, fascinating disclosures below. Look at the numerous subjects listed. You may have any Forum issue —ANY UNIT OF FOUR MAJOR ARTICLES—for the small sum of 25¢, postpaid. If, however, you order five units, the total cost for the five will be only $1.00, postpaid. Order by the unit number. (For Members Only.)

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| "Women Mystics"<br>"The Nature of Insanity"<br>"Rosicrucian Healing"<br>"Sacrificing during Lent"<br>and 31 other interesting and instructive articles.<br>**Unit 1.** | "Reincarnation in the Orient"<br>"Cremation"<br>"Freemasonry in AMORC"<br>"Vowel Sounds"<br>and 24 other interesting and instructive articles.<br>**Unit 2.** | "Famous Rosicrucians"<br>"Divining Rods"<br>"The Early American Rosicrucians"<br>"The Truth about Astrology"<br>and 31 other interesting and instructive articles.<br>**Unit 3.** |
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| "Early Training or Early Inhibitions"<br>"AMORC and Roman Catholicism"<br>"Are Rosicrucians Introverts?"<br>"Projection and Suspended Animation"<br>and 17 other interesting and instructive articles.<br>**Unit 7.** | "Fate and Free Will"<br>"Tests of Sincerity"<br>"What Is a Mystic?"<br>"Cataleptic Sleep"<br>and 20 other interesting and instructive articles.<br>**Unit 8.** | "Light and Sound Vibrations"<br>"Meaning of Psychic Experiences"<br>"Soul Perfection"<br>"Mystical Mountains and Caves"<br>and 17 other interesting and instructive articles.<br>**Unit 9.** |

## *The* ROSICRUCIAN SUPPLY BUREAU

ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

THE PURPOSE OF

# THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

Member of "FUDOSI" (Federation Universelles des Ordres et Societes Initiatiques)

**AMORC TEMPLE**
**Rosicrucian Park, San Jose, California, U.S.A.**
**(Cable Address: "AMORCO")**

**Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa**
**Ralph M. Lewis, F.R.C.—Imperator**

# *DIRECTORY*

## PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

### ARIZONA

**Tucson:**
Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Joie Wood, Sec., 428 E. 5th St. Session 1st and 3rd Fri., 8 p.m.

### CALIFORNIA

**Long Beach:**
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8:00 p.m.

**Los Angeles:***
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

**Oakland:***
Oakland Lodge, 610—16th St. Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

**Sacramento:**
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

**San Diego:**
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

**San Francisco:***
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

### COLORADO

**Denver:**
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

### DISTRICT OF COLUMBIA

**Washington:**
Thomas Jefferson, Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

### FLORIDA

**Miami:**
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

### ILLINOIS

**Chicago:***
Nefertiti Lodge, 116 S. Michigan Ave. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Room 408-9-10. Sessions for all members every Tues., 8 p.m.

### INDIANA

**South Bend:**
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sun., 7 p.m.

**Indianapolis:**
Indianapolis Chapter, 603 Merchants Bank Bldg. Frank Haupt, Master; Ruth W. Cosler, Sec., 816 N. Meridian St. Sessions 2nd and 4th Sun., 8 p.m.

### MARYLAND

**Baltimore:***
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master, Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

### MASSACHUSETTS

**Boston:***
Johannes Kelpius Lodge, 739 Boylston St., Eveline B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave., Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

### MICHIGAN

**Detroit:***
Thebes Lodge, 616 W. Hancock Ave. Ralph Leftridge, Master, 15937 Baylis; Izen M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

### MINNESOTA

**Minneapolis:**
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. James French, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

### MISSOURI

**St. Louis:***
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. H. J. Turner, Jr., Master; Edith Steingruber, Sec., 8514 Lowell St., Tel. Evergreen 7326. Sessions every Tues., 8 p.m.

### NEW JERSEY

**Newark:**
H. Spencer Lewis Chapter, 29 James St. Mrs. Elizabeth Cornell, Master; Louise M. Spatz, Sec., 128 Chestnut St. Sessions every Mon., 8:30 p.m.

### NEW YORK

**Buffalo:**
Rama Chapter, 225 Delaware Ave., Room 9. Alfred E. Englefried, Master; Mrs. Helen C. Palczewski, Sec., 80 Charles St. Sessions every Wed., 7:30 p.m.

**New York City:***
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Torry, Sec. Sessions Wed. 8:15 p.m., and Sun. 3:00 p.m. Library open week days and Sun. 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

**OHIO**

**Akron:**
Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. MI-3971; Mrs. Genevieve Hanlin, Sec., Tel. WA-5447 (evenings). Sessions every other Sunday., 7:30 p.m.

**Cincinnati:**
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

**Cleveland:**
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

**Dayton:**
Elbert Hubbard Chapter, 56 E. 14th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

**Toledo:**
Michael Faraday Chapter, 1005 Brookley Blvd. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

**OKLAHOMA**

**Oklahoma City:**
Amenhotep Chapter, Odd Fellows Hall, 5½ S. Walker. R. D. Whitaker, Master; Zura B. Sprankle, Sec., 628 N. E. 10th St. Sessions every Sun., 7:30 p.m.

**OREGON**

**Portland:***
Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court. Ollie F. Fuller, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

**PENNSYLVANIA**

**Philadelphia:***
Benjamin Franklin Lodge, 219 S. Broad St. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

**Pittsburgh:***
The First Pennsylvania Lodge, 615 W. Diamond St. John M. O'Guin, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

**TEXAS**

**Fort Worth:**
Fort Worth Chapter, 512 W. 4th St. Mrs. Ida B. Holibaugh, Master; Ruth Page, Sec., 1420 Washington St. Sessions every Fri., 8 p.m.

**Houston:**
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

**UTAH**

**Salt Lake City:**
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

**WASHINGTON**

**Seattle:***
Michael Maier Lodge, 1322 E. Pine St. Marjorie B. Umbenhour, Master, Tel. PR-6943; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

**WISCONSIN**

**Milwaukee:**
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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## Principal Canadian Branches and Foreign Jurisdictions

The address of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

**AUSTRALIA**

**Sydney, N. S. W.:**
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Althea Glasby, Master, Tel. FW-4584 Olive Snowden, Sec. Open Tues. to Fri., 1 to 3 p.m.

**Melbourne, Victoria:**
Melbourne Chapter, 25 Russell St., Fred Whiteway, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

**CANADA**

**Montreal, P. Q.**
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

**Toronto, Ontario:**
Toronto Chapter, 39 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

**Vancouver, British Columbia:***
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

**Victoria, British Columbia:***
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

**Windsor, Ontario:**
Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

**Winnipeg, Manitoba:**
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

**DENMARK AND NORWAY**

**Copenhagen:***
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

**DUTCH EAST INDIES**
C. B. Sibenius Trip, Grand Master.

**EGYPT**

**Cairo:**
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

**ENGLAND**
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

**London:**
London Chapter. Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

**FRANCE**
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

**HOLLAND**

**Amsterdam:**
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops. Gr. Master, Hunzestraat 141.

**MEXICO**
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Rafael Alonso Esparza, Master; Gonzalo Mota Garcia, Sec., Corregidora 17—altos 13, Mexico, D.F., Mexico.

**NEW ZEALAND**

**Auckland:**
Auckland Chapter, Victoria Arcade, Room 317. C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

**POLAND**
Polish Grand Lodge of AMORC, Warsaw, Poland.

**SOUTH AMERICA**

**Buenos Aires, Argentina:**
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

**SOUTH AFRICA**

**Pretoria, Transvaal**
Pretoria Chapter. J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

**SWEDEN**
Grand Lodge, "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

**SWITZERLAND**
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

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* (Initiations are performed.)

## Latin-American Division

**Armando Font De La Jara, F.R.C., Deputy Grand Master**

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

### JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.
For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

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